The Occident

A Presbyterian Family Paper

Whole No. 1436. SAN FRANCISCO, CAL., NOVEMBER 7, 1895. Price 10 Cents.

The Occident is the only organ of the Presbyterian Church published on the Pacific Coast. It is issued weekly, and circulates among a constituency of over 50,000 of the best people of California, Oregon, Washington, Montana, Idaho, Utah, Arizona and New Mexico. It also circulates extensively in the Eastern States, and all over the world.

It is therefore a Coast Bureau of Presbyterian work and a First-class Advertising Medium.

Entered at San Francisco Post Office as second-class matter.

TERMS.

Per Year in Advance.....$ 2 00
After Three Months..... 2 50
To Foreign Countries..... 3 00

Subscribers are requested to remit promptly when the year for which their subscription is paid expires.

REMITTANCES may be made by Post Office Order, Wells, Fargo & Co.'s Money Order or Bank Draft, and should be made payable to THE OCCIDENT.

The date on the "yellow label!" shows the date to which the subscription has been paid. When you remit, see that the label is corrected within three weeks, and if not, notify us.

All subscriptions continue until ordered to cease, and until all arrearages are paid.

Subscribers wishing mailing address changed must give the old and the new address at the same time.

Address all communications to "THE OCCIDENT," 84 Donohoe Building, San Francisco, Cal., and not to individuals.

CONTENTS

PAGE

THE OCCIDENT and Synods.....1
A Church and Preacher. But Encourage Joshua. *By Lucia C. Bell.* Church Loyalty and Support. (Rev. Dr. Coyle's Address to Endeavorers).....2-4
Editorials.....5, 6
Church News.....7, 8

CONTRIBUTED ARTICLES.

The Apostolic Church. *By Rev. T. Romeyn Beck, D.D.*..9
Echoes from Synod of N. J. *By John B. Thompson, D.D.* Hopeful Signs of the Times. *By Rev. James Woodworth*.....10
Reminiscences of an Old Subscriber.....11
Occident Sunday-school.....12

BOARDS.

Occidental.....12
Woman's North Pacific.....13
Home Missions.....14

FAMILY CIRCLE. 15

OUR LITTLE MEN AND WOMEN. 16

King's Daughters.....17
Christian Endeavor.....18
Literature of the Day.....19
Popular Lectures and Miscellaneous.....20-24

This is the Resolution which the Synod of California adopted: "Resolved, That the Synod of California expresses its Hearty Confidence in the present management of The Occident, and thereby Urges upon All its Ministers to earnestly Commend it to their people and to Request them to become Subscribers." This resolution was written and offered by Rev. Dr. Coyle pastor of the First Presbyterian Church of Oakland. The Synod of California has 271 Ministers and 21,392 Communicant members. If the resolution of Synod is promptly and Heartily acted upon we ought to have 3,000 New Subscribers from this State during November.

This is the Resolution adopted by the Synod of Oregon: "Whereas, The Occident is the Only newspaper organ of the Presbyterian Church on the Pacific Coast and is therefore a Valued and Needed Bureau of Presbyterian work and information, it is hereby Resolved, That we renewedly commend The Occident to all our pastors and Churches as in Every Way Deserving an Increased circulation and More liberal patronage throughout the bounds of this Synod." The Synod of Oregon has 1,058 Ministers and 6,187 Communicants. We should have 2,000 New Subscribers from Oregon during the month of November 1895.

Thompson & Stevenson, Publishers, Room 84, 4th Floor, Donohoe Building

SAN FRANCISCO, CAL.

A CHURCH AND PREACHER.

Dear Editor: We attended services at Dr. Coyle's Church—the First Oakland—last night. Our soul was stirred to its depths by what we saw and heard. Such an audience! Not a vacant seat in that large auditorium. And what a sermon! It was the annual Harvest Festival, and the subject of the discourse was "Gleaning from the Harvest." The Bible teaching personal experience, pathos, illustration, poetry, logic, and entreaty were happily combined to prove that Christians had duties to God's poor. The truth of the sermon was deeply emphasized by the environment of flour, potatoes, groceries, fruits and vegetables, which filled the pulpit and floor about it. These were the gift of this people to the deserving poor of their city. As the announcement was made that the deacons and deaconesses (for this church, long ago, decided the deaconess question, by electing a large board of godly women to that office) would spend Monday in the distribution of these goods. We could only wish that we could follow these gifts to the homes and see the joy they must produce. The music, too, accentuated the doctor's words. The choir is both a quartette and chorus of Mrs. Maud Berry Fisher, Mrs. Chas. Dickman, Mr. Ben Clark, and Mr. Thos. Rickard all noted singers. They are well sustained by a large chorus of volunteer singers from the congregation; and many of these have no mean talents in music. The organ is a fine one and Miss De Fremery has learned well the art of bringing out its rich tones in such harmony as to delight the most impassioned lover of music.

The morning sermon by the assistant pastor, Rev. Campbell Coyle, one of his best (and this is saying much) was a fitting prelude to the evening. His theme, "God with us," was shown very forcibly illustrated by such services at night. God's rich blessing must be with this people or how could they dwell together in such unity, and manifest such spirit of consecration along all the lines of Christian activity. We noticed the audience was at least three-fourths, *men*, wonderful for a California church, where women have such prominence in church work.

All the regulation organizations are in active operation in the First Church, Oakland; Men's League, Missionary and Benevolent Societies, King's Daughters and Y. P. S. C. E. We came away feeling that this, the largest church west of the Mississippi river, is truly a grand church, with an equally grand pastorate. What may it not do with two such consecrated men for pastors, each with gifted, consecrated wives, with such on eldership, and with everything done "in order"? You will hear more of this church from time to time.

OCCASIONAL.

OAKLAND, October 28th.

BUT ENCOURAGE JOSHUA.

[For THE OCCIDENT.]

"Get thee up into the top of Pisgah and lift up thine eyes westward and northward and southward and eastward and behold it with thine eyes, for thou shalt not go over this Jordan, but charge Joshua and encourage him and strengthen him, for he shall go over before this people and he shall cause them to inherit the land which thou shalt see."

All because for once the great heart of love had lost patience, for once self rose up and dimmed the vision, for once the glorious soul forgot to endure "as seeing the Invisible," and came down to the very land of the eager, thirsty, forgetful mob around him.

We come to the close of the life of Moses as portrayed in the year's lessons, and it is like the silence, the breathing spell after great music. The heart is brimful of wondering thankfulness, not only that God has preserved the story of his life for us, but that He made it.

If one of us could have woven the life of Moses, perhaps we would have excused the error of Moses at the rock. We might have thought it unmagnanimous to have noticed it even, in the pure character of so loyal a servant, so true a friend to his God. We would never have shuddered at the lowered ideal; and what a lesson the world would have missed!

But, for God, it is not enough that Moses must stand upon Pisgah content only to look westward and northward and southward and eastward, crushing down the man's eager longing to see what God would do now for the intellectual, the spiritual, the physical development of Israel after the long battling with ignorance and sin in the sordid deserts; wondering what splendors of statesmanship would arise, what glories of generalship, what achievements of science, what revelations of the seer. He must stand here feeling that after all the wonderful past, Jehovah has just "begun" to show His greatness and His mighty hand, and pondering, with a thrill, of what it would be for him, Moses, to dwell there, the lawgiver and leader, subduing evil and bringing the nations at last to a knowledge of the Only, the Holy One.

But Jehovah said, "Speak to me no more of this matter," and the eager heart was humbled into rest. God wanted his love, his perfect obedience; he could do without his statesmanship or his generalship, and so, for all time we learn the sweet, hard lesson.

But this is not all. Moses must not only give up; he must give over. He must "encourage Joshua." Is not this hard? It is for us, sometimes. Hard for the teacher, whose work has somehow become hedged up, or unfruitful. God is calling him in another direction, or, harder still, does not seem to be calling him at all. He stands in a chill, dim atmosphere of waiting. Is it not hard then to "encourage Joshua?" One who comes eagerly, willingly, perhaps, to take up the work, but with a different temperament, a different, possibly deficient education, without comprehensive vision, and surely without the deep, patient love of one who has grown up with the work.

The pastor lays down a particular work without a murmur when God directs it, but God asks that he shall not only lay down the work, but himself. His love must brood over the work he is leaving. He dare not leave it with lurking resentment or even indifference. He must "encourage Joshua." He must rise on this stepping-stone of his dead self to higher blessedness.

The warm-hearted, skilled church worker who has led his church through trials and triumphs, and knows all about methods and means and inspirations, suddenly comes to a stand-still. Perhaps he is growing into an easy self-confidence that God hates. He knows just how to lead things, how to raise money, how to lead a prayer-meeting, how to cultivate refined social effort, but God somehow folds his hands, for him, and other hands less practised but just as beautiful take up the work. And he must "encourage Joshua," faithfully, tenderly, So must all character that is struggling towards perfection.

So Moses learned his last and greatest lesson of self-abnegation.

LUCIA C. BELL.

CHURCH LOYALTY AND SUPPORT.

ADDRESS DELIVERED BEFORE THE ENDEAVOR SOCIETIES OF SAN JOSE, DURING SYNOD, BY REV. R. F. COYLE, D.D.

Christian Endeavorers and Friends: Long ago a young man in Lyons, France, was charged with being a Christian. He gloried in it. In answer to every question put to him he avowed his allegiance to Christ. No intimidations, no threats of torture, no fear of death,

could shake his loyalty. "Where do you live?" they inquired; and he replied, "*Christianus sum*—I am a Christian." "What is your profession?" "*Christianus sum.*" "Why will you not worship the emperor?" "*Christianus sum.*" He would make no other answer, and so they hurried him away to a fearful death. The man who can say in all honesty, "I am a Christian," has a right to glory. It is the highest of all distinctions. And the highest distinction next below it is to be able to say with a ring of genuine loyalty, "I am a Presbyterian."

The next best thing to being in the army of the Lord is to fight in the Presbyterian regiment under the banner of the blue. I do not think it is bigotry, I do not think it is narrowness, I do not think it is strait-laced sectarianism, to love our own flag the best. Rather, I think it is wisdom and common sense and the strongest proof of loyalty to Christ; and if we do not love it best there is something seriously wrong. If some of you have only recently become Presbyterians, if you have only lately become identified with this great household, I can only say to you what a promising youth one day said to his mother. Looking up into her face, he said, "I say, ma, wasn't it a lucky thing for pa that he married into our family." The Presbyterian family is a splendid family to belong to, and whether you were born into it, or wooed into it, or wedded into it, you ought to praise the Lord.

The best way to intensify and magnify your loyalty to Jesus Christ is to be unchangeably loyal to your own church. If I were a Methodist I would say the same thing to Methodists, or a Baptist, I would say the same thing to Baptists. It is because we want our young people to be better Christians, because we want them to be more efficient for Christ, that we want them to be more thoroughly devoted to the church of which they are members.

Loyalty is the key which I am to strike this afternoon, and I want to do it with full organ—every stop out. It is a wonderful key, the high soprano, I think I may call it, which leads every other on the finger board. I want you to catch it, and keep the pitch until the *finale* is played away down the years, and you pass into the church above.

LOYALTY MEANS CONCENTRATION.

The loyal man moves in a very definite channel; he aims at a very definite thing; he keeps step to a very definite kind of music. He does not mark time to every player that comes along, nor try to spread himself out over the whole landscape.

Now, young people, let me speak to you very frankly. I love the Endeavor movement. I glory in its wonderful growth. I see in it the promise and potency of great things to come; but I doubt whether that promise will ever be realized unless the energies of the movement are gathered up and focalized. Already there is a tendency to scatter, to fritter away time and strength and money upon a score of things, undenominational and inter-denominational, civic and secular, independent and nondescript, and as a result not very much force is carried into anything.

No class of Christians is more heartily in favor of the broadest fraternity among the churches than Presbyterians. They work for it, they pray for it, they pay for it, and as it grows from year to year, they rejoice in it. They believe in cultivating the whole farm, and are in sympathy with those who are breaking up the fallow ground and putting in the seed and trying to raise something for Christ in every part of it. They do not ask that they shall use the Presbyterian style of plow, or seeder, or reaper. But they do believe that the best work will be done, and the largest crops raised, by each denomination diligently working its own field in its own way. They believe in the power of concentration. Rain never drives the mill until it is gathered up into a flume and directed upon the wheel. Steam diffused, scattered through the air, is weak and worthless. If you want it to propel the locomotive you must compress it in a narrow cylinder. So loyalty stands for massed energy.

LOYALTY MEANS FAITHFULNESS.

Fidelity lies at the very heart of it. The loyal soldier stands by his flag through all the fortunes of war, when the battle goes for him or against him. He would rather die than desert. * * * *

LOYALTY MEANS CONSTANCY.

It stands at the other extreme from fickleness. There is nothing of the turn-coat or pervert in it. The true loyalist sticks. He does not throw his arm about the neck of this church to-day and of that to-morrow, and go off making love to some other church next week. That kind of thing really denotes shallowness of character. Only small boats with little depth of keel go upon such streams—lightly freighted boats. Whenever you hear a person say that it doesn't make any difference to him what church he belongs to, it is safe for you to conclude that he is exactly right about it, that his connection with anything, whether church or otherwise, is wholly superfluous and unprofitable. Whoever goes to fickle and changeful men in the great crises of life? We do not value their advice. We do not care for their opinions. We know there isn't very much root there. No mariner guides his ship by wandering stars.

Writing to the Galatians Paul says, "I marvel that ye are so soon removed." Their fickleness filled him with amazement and pain. They were as vacillating as the vane on the church spire. People of this type cannot be loyal, for loyalty means steadfastness. The loyal man does not run off after this novelty and that. He is not carried about by every wind that blows. He is not attracted away from the solid and the substantial and the wholesome by religious sweetmeats and bric-a-brac. Confectionery cannot tempt him to compromise with conscience. Children prefer sugar to bread and meat, but that is because they are children. They like entertainment and flash and excitement, but we understand that the fickleness of childhood must be outgrown if there is to be any strength in subsequent life.

Certainly we do not want any fickleness in the Endeavor movement. We want steadiness. We want constancy. We want young men and women who will stand for something pronounced and definite and having done all to stand. Not bigotry, not exclusiveness, not uncharitableness, but clear-cut convictions and unswerving loyalty to the church with which they have cast in their lot. The fickleness that runs from field to field and from pasture to pasture is bad, it is disgraceful; but the bigotry that puts up denominational fences of Apostolic succession or any other sort, and tops them off with barbed wire to make it impossible or exceedingly uncomfortable to get over, is worse. Better be a pious gadabout than a strait-laced Pharisaic sectarian. But the loyal Endeavorer will be neither. We can be constant as the stars to our own church, giving it our strength, our substance, our services, our prayers, and yet maintain the broadest charity toward every other church of Jesus Christ.

LOYALTY MEANS DEVOTION.

There is warmth in it. It means consecration. Where loyalty goes, heart and soul go. Loyalty will not share its love with another. It will have no divided affection. It takes into itself the whole manhood, the whole womanhood. I do not exaggerate. The word means all I have said and more. Hence, Dr. Clark very wisely said that loyalty is the first driving wheel of the Christian Endeavor movement, and we want our Presbyterian Endeavorers to keep that wheel on and thoroughly well oiled and burnished. If they undertake to run the train with this wheel off there will be a smash up.

Christian Endeavorers should remember that they are pledged to loyalty. "Trusting in the Lord Jesus Christ for strength, I promise him"—among other things—"that I will support my own church in every way." You see it is a solemn covenant of loyalty, and I have tried to make plain to you what loyalty means. But loyalty should be intelligent. It should rest on foundations. It should be like the beautiful flower that grows out of the rock. If the loyalty which is urged upon us does not appeal to the reason we can hardly expect it to be strong, and so I want you to think for a moment or two about the church you are asked to be loyal to.

IT IS AN OLD CHURCH.

Some people have an idea that the Presbyterian Church came into existence in the days of the Reformation; but the truth is it was hoary with age when Calvin taught in Geneva and Knox thundered in Scotland. I have the authority of such distinguished Episcopalians as Bishop Lightfoot and Dean Stanley for saying that "Presbytery was not a later growth out of Episcopacy, but that Episcopacy was a later growth out of Presbytery." Presbyterianism was the earliest form of Christianity in Britain. The Culdees of western Scotland maintained a pure Presbyterianism from the early ages of the Christian era down to the thirteenth century. It was the Presbyters of Iona, sent forth as missionaries with Presbyterian ordination, who carried the Gospel through the greater part of England. The martyr church of the Alps, the Waldensian, as firmly rooted and as immovable as the mountains among which it stands, has always been Presbyterian. In the darkest night of the Dark Ages the pure light of the Gospel shone out from among those Alpine heights, and the candlestick that held it was of the Presbyterian pattern. So you see, ours is an old church. It has come right down from apostolic times. It is a church dignified and made venerable by centuries to which you are asked to be loyal.

IT IS A LARGE CHURCH.

To be sure, mere bigness may not be a guaranteee of worth; but at the same time, if there is anything in *size* to attract we can offer you that. Because Presbyterians rank third or fourth in numbers among the denominations in this country, some people seem to imagine that they are comparatively few. But let me say to you that if you are a Presbyterian, you belong to the largest Protestant body in the world. The Presbyterian portion of the Lord's army to-day in every part of the earth numbers

about 40,000,000. So that those who march under the blue flag have plenty of company.

But *character* is more than age or size, and in the character of the Presbyterian Church we take special pride. It has always had a spinal column. The history of it is splendid reading. It stirs the blood. You feel the strength of conviction on every page. In the stormiest times of history, in the midst of the tumults of civil and religious life, it has stood for conscience, for liberty, for righteousness, for God. To weaklings, and sentimentalists, and dreamers, and visionaries it has never been very inviting.

Its enemies themselves being witnesses it produces the sturdiest kind of manhood and womanhood. No one claims for it infallibility. It has made mistakes, and sometimes faced the wrong way, but in the long sweep of history it will not come off second best in comparison with any other. Pope and king, civil and religious power alike it has defied in fidelity to its convictions of right. In the days that tried men's souls it could surrender everything, homes and lands and livings, and flee away to the fastnesses of the mountains, but not its principles. To them it has always clung with a grip that ought to command our profound admiration. In times of apostasy, in times of skepticism and unbelief, in times of latitudinarianism and compromise, it has stood like a rock against the drift of the tide.

And, young people, this strength, this stability, has come out of its *doctrines*. These are the soil in which its character has rooted itself, and storm-defying oaks do not grow in the mire. The mine from which it brings its precious ore and its wealth of conviction and courage is the Word of God. At the very center of all its theology, and all its history, the secret of its wonderful power, is the fact that it throws around men, and above them, around all life and above all life, and in all life, the presence, the majesty, the unqualified sovereignty of the Eternal. It makes the cross the meeting place of mercy and justice, and, therefore, the focal point of redemption, and sings,

"In the Cross of Christ I glory."

It deals with truth as revealed. Behind the record it does not presume to go. It accepts the situation and instead of trying to adjust the Bible to man, it seeks to adjust man to the Bible. That is its one infallible rule of faith and practice, and to that rule it adheres with a persistency that disturbs the aliens. The Presbyterian Church is as broad as the Bible, no broader. One stake is down is Genesis; the other in Revelation. Between these two it marches and fights and win.

On the other hand look at its spirit of *liberalism*. In its attitude toward other churches, in the money it gives to purely undenominational objects, in its invitation to its communion table, in its admission of members, in its sympathy and co-operation with all great inter-Christian movements, it is the broadest of all the Churches. Mr. Moody declares that if he wanted to raise $100,000 for any undenominational purpose he would expect to get $80,000 of it from Presbyterians. Brigadier Keppel at the dedication of their new headquarters in Oakland, recently said that Presbyterians were everywhere the best friends of the Salvation Army. Twenty-nine great undenominational charities of New York city, representing an expenditure of over $1,500,000 per annum, have Presbyterian presidents. And you do not need to be told that there are more Presbyterian Endeavorers than any other kind. From all of which it is evident enough that there is nothing exclusive about this old church.

IT IS AN EDUCATING CHURCH.

It believes in the schoolhouse and the college, and its scholars stand among the foremost.

IT IS AN AGGRESSIVE CHURCH.

Those who think it slow and behind the times, a sort of back number, neither see nor read what is passing. When some one was needed to smite Tammany and inject a little decency into the municipal corruption of New York city, Dr. Parkhurst came to the front—a Presbyterian minister. When a captain was needed to organize the people and compel the gambling houses of Chicago to close up, a Presbyterian minister stepped forth, the Rev. W. G. Clarke, and the work was done. True the Presbyterian Church has not much to say about Christ the Socialist, or anything of that sort; but it has a good deal to say about Christ crucified, and the men who preach that are the men for the times. They are the men to whom society looks in critical hours.

This church of ours develops leaders and men of power. On the Supreme bench, in the halls of Congress, in gubernatorial chairs, it has more than its share of representatives, and has had from the beginning. The only clergyman who signed the Declaration of Independence was a Presbyterian, the Rev. Dr. Witherspoon.

But I must not weary you with these facts. I confess I am a trifle proud of them. I certainly see no reason to apologize for belonging to this grand old historic church. I see no reason why we should whisper the fact that under Christ ours is the banner of the blue. On the contrary I think we ought to shout it out with enthusiasm.

To this church that has come right down the ages, that was old when Luther nailed his theses to the church door of Wittenberg, to this church that has stood for liberty in times of oppression, for principle in times of compromise, for truth in times of error, and for the Word of God always; to this church that refuses to deal in peradventures and speculations, and has no use for the subjunctive mood, to this church that invites every follower of Christ to its communion table, and holds out a well-filled hand to every cause that seeks the betterment of the world—to this church of your fathers, I ask your loyalty. It is worthy of your love, your devotion, your support. I call upon you to keep your covenant with the Lord Jesus Christ to support your own church in every way. We are familiar with that word. One of the most glorious days of the Presbyterian Church was the day of the Covenanters. They sealed the covenant, you remember, with their blood, and it has always been a matter of pride to me that I belong to that stock, that my ancestors were there, and that they defied Lord Claverhouse and his dragoons.

Let me specify an item or two. You should read the history of the Presbyterian Church, and become familiar with its achievements. It has a grand past and you should know it. Loyalty worthy of the name presupposes information. We can hardly enthuse very much over something which we are ignorant of. It is uphill business, trying to kindle a fire without fuel.

You should subscribe for its papers. History will tell you what it did yesterday; the church papers will tell you what it is doing to-day, and what it proposes to do to-morrow. How much does the *Golden Rule* tell you about Presbyterianism? How much can you learn there about its missions and institutions and enterprises? I do not disparage this organ of the Endeavor movement. It is an excellent paper of its kind. But it is nonsense to talk about loyalty, if, as Endeavorers, you take the *Golden Rule* to the exclusion of your own splendid denominational papers. If you can take only one, I submit, if your pledge of loyalty to your own church means anything to you, if it does not carry a lie in its very heart, that one should be a Presbyterian paper—THE OCCIDENT, of course, seeing you live on this side of the mountains. I do not believe in a loyalty that gives everything away. It is too cheap. It comes too easily to have much bottom to it.

You should sustain Presbyterian institutions. If you want an education seek for it in a Presbyterian college. If you have any money to give for the spread of the Gospel, give it to the Boards of your own church, and do not be so unwise as to fritter it away upon all sorts of miscellaneous things.

You should attend the services of your own church, and not go visiting about from sanctuary to sanctuary. Church tramps and religious vagrants are not ranked high in the warfare of the kingdom. Loyalty means that you shall stand by the local church, morning and evening, rain or shine, Sunday and mid-week. It means that you shall stand by your own pastor and hold up his hands, and not be drawn away by any sensational lectures or sacred concerts or sermons on subjects that hide the Cross. Perhaps you have nothing of this kind in San Jose, but there is some of it on this side of the mountains, and to call it loyalty is to trifle with one of the richest words in human speech.

You should submit to the authority of the Presbyterian Church cheerfully and gladly. It has a government. It has laws, and without obedience to constituted authority there can be no loyalty.

But I am keeping you too long. Young people, let us rally around our own flag, and do it because it is the way by which we can best promote the cause of Christ. A good deal of sentimentalism finds voice at conventions and union meetings to the effect that one church is as good as another. It is really very senseless talk, no matter how much hand-clapping and applause it may call forth. To me it is not true that one church is as good as another, and it never shall be true, until I pass over the river, and even then I think I shall prefer to go to my own company. I love all who love my Savior, and am glad to co-operate with all who trust in Him, but the church of my fathers has the first claim upon my loyalty and service.

I would very seriously suspect the patriotism of the man who should say, and especially in time of war, that one country was as good as another to him. I certainly would hesitate before putting the stars and stripes in his hands in the day of battle. The enemy, I fear, would soon trail it in the dust. Distrust the ship that flies no special flag at the masthead. It may turn out to be a pirate. I confess to a little suspicion of those people who drift about over the religious sea and tie up to no denominational wharf. Look out for the locomotive or the car that bears no line mark. For myself, I do not want to train with the man who refuses to be classified. I am afraid of him. He who says to-day that one church is as good as another is very apt to say to-morrow that one Bible is as good as another, and the next day that one Christ is as good as another. I like the man who stands for something, and stands for it so definitely and loyally that everybody knows where he stands. If he does not stand for something, he ought to sit down and keep out of sight. In God's name, therefore, let us pitch by our own standard and fight under it until the battle ends in victory and we go up to receive our crown.

The Occident

A Presbyterian Family Newspaper.

Published every Thursday by

THOMPSON & STEVENSON,

Room 84, Fourth Floor. DONOHOE BUILDING,

SAN FRANCISCO, CAL.

REV. JAMES MARSHALL THOMPSON . . . . . EDITOR.
WILLIAM STEVENSON . . . . . MANAGER.

Articles for publication should be plainly written, names especially so, on one side of the sheet, and should reach the office at least ten days prior to date of issue. News items should be received not later than Monday morning.

FOREIGN MISSIONS.

That writers and speakers who do not accept the Kingship of Christ should disparage the work of the church in foreign lands, is not a matter of surprise; indeed, we would consider that we had reached the border land of the millenium if it was not so. Nor are we in any wise cast down by the discussion now taking place in many periodicals as to whether missions pay, and whether the entire work had not better be abandoned.

During the excitement attending the massacre of missionaries in China, recently, our office was visited by reporters of the daily press with the enquiry, among others, as to the probability of the Presbyterian Board withdrawing all of our missionaries from that country! Of course the mind wholly secular cannot understand the spirit of missions. It is quite as probable that the sun will stand still or the moon fall as that the Christian church will abandon her labor for Christ among the heathen.

The world cannot know that the blood of the martyrs is the seed of the church, and that where one falls by the hand of those whom he has gone to save, ten spring forth to take up the banner. No more true loyalty has ever been displayed in time of battle than is seen in every age among the good soldiers of Jesus Christ in foreign lands of darkness. There is no forlorn hope in this work. The victory is not uncertain. The Captain of the host is in the midst of her. His voice is distinctly heard, and the soldiers who follow are not cowards.

The Christian Church is doing a magnificent work to-day at home and abroad. Progress is making in all directions, and under such stimulus and organized success it is to be expected that resistance should be aroused in heathen lands and adverse criticisms at home. The world is large, however, and the multitudes of the unsaved vast. Two mistakes we must avoid,—thinking that the evangelization of the world may be easily and speedily done, and hence neglecting to sit down and count the cost; and imagining that because the armies coming to meet us are so vast they can never be conquered, and hence remain seated. It is into the face of the Captain we are to look as we move forward.

We had purposed, when sitting down to write, to call attention to a story entitled "Alone in China," by Julian Ralph, in the October *Harper's*, a portion of which is so slanderously outrageous as to cause us to wonder that the Harper Brothers would have published it. We have no space now to do more than refer to it. The story is of an American girl of social standing and refinement who becomes the wife of a Chinaman, and while with him is wretched in her lot and "alone in China." In her loneliness she seeks companionship among the missionaries. "Here she also met disappointments. Those in Ling-pu were not what she had imagined them. In her heart she coined a new phrase to account for them. They were 'American peasants,' she thought." That is enough to reveal the animus of the whole, improbable story. It was in order to make this fling at the missionaries that the story was written. That the *Harpers* should have published it is to their shame, and much more of like character published by them ought to be to their loss of Christian subscribers. They know, as all well informed people know, that so far as the Presbyterian Church is concerned, our lady missionaries to China, as to other foreign fields, are picked women. They are the peers in social refinement, intelligence and grace of any who abide at home or who marry Chinamen.

BOTH the Synod of New Jersey and of New York have had occasion, during the past month to encounter the Assembly action regarding Union Seminary students. A Presbytery in each has ordained students from Union since May, and the work of these was tested in their respective Synods. Of the debate and result before the Synod of New Jersey, Dr. John Boden Thompson, formerly pastor of the First Church of Berkeley and well known over our Coast, tells in his article found elsewhere.

The Presbytery of Otsego, N. Y.—apparently to avoid a conflict with the assembly injunction—assigned parts of trial to their candidates *without first receiving them under their care;* an evident irregularity and rather dangerous proceeding. The candidates giving satisfaction were then licensed. The test before Synod came in the review of the Presbyteries' records', which were approved by a rising vote of 75 to 60 "with the exception of the seeming irregularity in the matter of assigning trial parts for licensure to candidates not yet received under care of Presbytery."

No one can rightly say that because of this act the Synod of New York is in rebellion against the Presbyterian Church, nor that it has defied the General Assembly. Our Church can only make known her will through the constituted channels—the Presbyteries.

The General Assembly is the final court of appeal on matters carried up from the lower courts. Constitutional or other matters affecting the well being of the church may originate in the Assembly but from thence, in order to become mandatory, they must be sent down to the Presbyteries for approval. In our judgment it is an assumption of authority for an Assembly to "enjoin" Presbyteries to do anything which has not been constitutionally approved by the Church.

THAT the young man Durrant should have been found guilty of murder in the first degree is not surprising to any who have somewhat carefully followed the testimony. The defense was powerless to break a single link of the well forged chain which bound the accused to the girl he murdered, from the moment he met her at her school room door to their entrance into the fatal church building. It is admitted on all sides that the jury was composed of men above the average of jurymen. That the case was not unduly hastened is evident, and that the verdict was unanimous on the first ballot—the ballot taken without discussion and within twenty minutes of the charge of the court, is significant as to the clearness of the testimony. The murder of Blanche Lamont, with the attendant circumstances, was one of the most revolting, one of the most diabolical of modern days. Nor can it be otherwise conceived, scarcely, than that the betrayer and murderer of Blanche Lamont was also the betrayer and murderer of Minnie Williams, a few days later, and in the same sacred building. What a fiend the wretch became when he permitted himself to be enticed and overcome by his lust! What a monstrous warning the case of Durrant—a professed Christian, an active Endeavorer, a lady's man! It is a horrible subject to moralize upon. We have refrained

from even mentioning his name more than once before in these pages, for we had hoped against hope that the end would at least clear the society of Christian people from having, unknowingly, harbored one whose deeds almost shadow those of Judas; but the verdict is pronounced, and all outside the ever to be pitied family circle believe it to have been a righteous verdict.

WHAT a magnificent address is that of Dr. Coyle to Endeavorers, which we give on pages three and four. We are delighted to send it forth to a larger circle of these Christian workers than that which listened to its delivery at San Jose. We commend a careful reading of it to all Presbyterians who would receive fresh inspiration, and to all others who would learn why such vast numbers, and such strength, of the Christian host are Presbyterians.

FOR CHINA.

Notwithstanding the troubles in China, new missionaries continue to go to that great mission field. Rev. Elmer McBurney and Rev. A. I. Robb, recently appointed by the Board of Missions of the Reformed Presbyterian Church, are now in Oakland on their way to China. They expect to sail on Tuesday of next week by the steamer *Peru*. On Monday evening, 11th inst., at the First Presbyterian Church in Oakland, there will be a farewell missionary meeting with appropriate addresses and exercises. The friends of missions, and especially those interested in the work among the Chinese here and abroad, are invited to this farewell meeting.

UNION SEMINARY ALUMNI.

There has been a general response to the invitation to the graduates of the Union Theological Seminary, of New York, to hold a re-union in this city next Monday. The alumni and all former students of Union are invited to meet at the Occidental Home, 920 Sacramento st., Monday, Nov. 11, at 10:30. After the session of the Ministerial Union, the brethren will proceed to the Occidental Hotel, on Montgomery and Bush sts., where a lunch will be served at a nominal cost, and after the repast the alumni will return to Sacramento st. and hold a fraternal conference. The following topics have been assigned to various speakers:

(1). The inspiration received at Union from the metropolis and from the men.

(2). The permanent influence on religious thinking and life from Union's ascended chiefs.

(3). Personalia Miocene.

(4). The living workers of Union,—where they are.

(5). The fraternal Spirit in the Christian ministry.

(6). The fondest wish of Union's earlier sons for her future and for all our schools of the prophets.

(7). San Francisco the younger sister at the Golden Gate greets the sons of the elder sister at the mouth of the Hudson.

E. L. BURNETT, "65."
J. M. THOMPSON, "72."
T. F. BURNHEN, "74."
Com.

SEMINARY AND COLLEGE.

TO THE EDITOR OCCIDENT: Our Synod at San Jose has, in my judgment, put our Seminary back a score of years by suspending for a time that famous rule against pluralities, to wit: the holding of a pastorate and a professorate at the same time, a rule which stamped our school of the prophets as a first class institution, and which should have been left on the books, and applied, as all such rules apply, to men who took chairs at or after the time of its formation. Some of our bright and brainy young men will now be looking east for a course in theology.

A kindred question of surpassing interest along the line of education is the establishing of a college under our auspices as a denomination. We all are anxious for a Christian education, Christian manhood, Christian womanhood. We submit, however, that the wisest course in the long run is not to isolate ourselves from our great University, but to rally round it, and inoculate as far as we can with positive Christian principles. We submit that no denominational college can equal in fullness of equipment and masterliness of curriculum a university supported by a great State. We submit also that it grates on the genius of our past as a church to act as if there was a chasm between God and science. If there is a false science there is also a false Scripture, and it is our duty to draw sword against both, and right on the ground where reigns the narrow science which bereaves nature of the supernatural she always and everywhere suggests—no. The best course is to follow in the line of Dr. Ketchum's noble work; erect an affiliated college near the university, erect a dormitory; man not many but a few chairs in those sciences that lie close to the Bible; surround our Berkeley with an earnest, manly evangelism. This is the need of the hour. We believe this plan would allow the enticement of a few splendid salaries and secure men of equal renown for their loyalty to Christ and for their sympathetic insight into science.

J. CUMMING SMITH.

RECEPTION OF MISSIONARIES.

[The following report of the reception given in the parlors of the First Presbyterian Church of Tacoma, to the party of sixteen missionaries who sailed from our borders on October 26th, has been received too late to be embodied in the report of the North Pacific Board.

MRS. E. W. ALLEN,
Press Cor., N. P. Board.

After brief introductory remarks by the pastor of the church, Rev. Dr. A. N. Thompson, Rev. W. S. Holt, of Portland, in his own pleasant way, spoke of his pride in being in charge of such a company going on such an errand, and very happily introduced to the audience his old friends of the Ningpo Mission, Rev. and Mrs. Leaman, adding he knew he should touch every mother's heart when he said Mrs. Leaman was returning to China, leaving behind her in the home land the two dear daughters of her household.

Dr. Holt was followed by Mr. Leaman, who spoke of their pleasure in receiving such a welcome and Godspeed from such a great company of Christian people—of their full belief in the duty of carrying the message of the Gospel to all the dark lands that need its light, a belief of which they now gave highest proof by obedience—of the many evidences they had had of the power of the Gospel to save men in heathen as in Christian lands, and of their full faith that the kingdoms of this world shall become the kingdoms of our Lord and His Christ. Mrs. Leaman spoke most pleasantly of her twenty-two years spent in China, most of which she had engaged in school work of which she gave some interesting facts. She also mentioned the evangelistic work to which she hopes to devote herself on her return, and spoke of the easy access a foreign lady may have to the homes of Chinese mothers.

She was followed by Miss Robson of the China inland party who spoke for her sisters, of their earnest hope to be useful in the great work to which they were going, and their willingness to be accounted nothing that God may be glorified.

Last of all our dear Miss Leonard spoke a few words of farewell to her many friends who for many weeks have been interested in her approaching departure. She went out bearing the precious promise, "My God shall supply

all your need according to His riches in glory by Jesus Christ." She reminded her friends that though they could only reach her by letter in a long month they could reach her instantly by way of heaven—

"There is a scene where spirits blend,
Where friend holds fellowship with friend
Though sundered far by faith they meet
Around one common mercy seat."

Dr. Leonard is believed to have unusual natural qualifications for the important and responsible position she goes to fill, a clear brain, sound judgment, brave self-reliance, firm convictions of duty, a cheerful serenity that never fails and a deep consecration of all her powers to the service of Christ. She goes out under our North Pacific Board after years of patient preparation, having added to collegiate study a full medical course at Michigan University. She will be followed to the laborious work by the prayers and benedictions of many friends to whom she endeared herself by her many noble qualities of mind and heart. We bespeak for her the sympathies and prayers of our Presbyterian households, that she may be eminently useful in the work to which she has consecrated her life.

At the close of these brief addresses fervent prayer was offered for those going from us, that the Lord would go before them, and the God of Israel be their reward, that He would give them the joy of His abiding presence, and grant that there might be many stars in their crown of rejoicing at the last; and then all voices joined in the hymn grown sacred from association with such scenes as this, "God be with you till we meet again," farewells were spoken, and our friends with smiling faces hastened on board the *Victoria* which sailed this morning at daybreak.

M. A. S.

Tacoma, Wash.

LOS ANGELES LETTER.

Our Spanish Mission School is doing a good work for the children of Spanish families. The present school building was erected about three years ago. It affords a pleasant and comfortable home for destitute Spanish girls. The home accommodates twelve girls who are taught household work in all its branches, and aims to furnish them a model Christian home. The day school has been in existence twelve years. In this department both boys and girls are received. The average attendance is about twenty-five.

Miss Ida Boone has been the teacher in the day school from the time of its organization. She is eminently fitted for the place and is devoted to her work. The school sustained a severe loss in the death of Mrs. L. M. Stevens—the efficient matron—during the summer vacation. But when the Lord calls any one away from a position of usefulness to their reward, He has some one to fill the vacant place, and the work goes on. The managers of the home were fortunate in securing Miss Minnie Cameron, late of Nova Scotia, to fill this responsible position. She entered upon her duties at the beginning of the fall term, and has already proved herself to be an important acquisition to the work. The school is under the care of our Board of Home Missions, but receives generous help especially from many of the ladies in the local churches.

Rev. W. S. Lowry, who has been a great sufferer from sciatica for nearly two years, recently went to Dakota to try the effect of some springs that had been recommended, but after a trial of a few weeks he experienced no relief, and has returned to the milder climate of Southern California, where he can be more comfortable, at least in the winter. Brother Lowry feels it a great privation to be laid aside from the active duties of the ministry. He has the sympathy of all his brethren, and their prayers also for his speedy restoration to health.

The Redlands Church, of which Rev. J. H. Stewart has been pastor the past four years, has enjoyed a healthy and steady growth. When Brother Steward took charge the membership was forty-three. At every communion season members have been added, usually both by letter and profession. At their recent communion eleven more were welcomed to their fellowship. The church now has a total membership of one hundred and seventy-five. It has outgrown its present accommodations and a new church edifice in the near future is an apparent necessity. Redlands is beautifully located, and is one of the most flourishing towns in Southern California. The church there has a bright future.

The Bethesda Church of this city held a congregational meeting Wednesday evening, October 16th, and by a unanimous vote elected Rev. James M. Newell their pastor. Brother Newell came here from Santa Clara after a pastorate of sixteen years, and has served this Church for nearly a year with great acceptance and success, and the unanimity with which the people voted to call him as their pastor is a hearty expression of their appreciation of his services.

Rev. C. M. Fisher, formerly pastor of the Grand View Church, this city, and late of Philadelphia, Pa., has accepted an invitation to supply the church at Tustin. In the consummation of this arrangement both parties are to be congratulated.

It has been publicly announced that the church at Pomona, made vacant by the resignation of Rev. W. P. Craig, has called Rev. J. K. Gibson of South Charleston, Ohio, to become their pastor.

D. R. C.

Los Angeles, Nov. 2, 1895.

Church News.

Minute Adopted by the Presbytery of Los Angeles, October 14, 1895, on the Death of Dr. Dickson.

[For The Occident.]

Rev. Robert Dickson, D.D., was born near Belfast, Ireland, May 20, 1818, and died at Carpenteria, Santa Barbara county, Cal., May 8, 1895, having almost completed his seventy-seventh year.

He received a very thourough classical and theological education in Belfast, graduating from the Belfast College in 1837, and from the Divinity School, in 1841. He was ordained by the Presbytery of Belfast, September 23, 1841; was pastor at Wexford 1841–44, and at Belfast 1844–5. After ten years' service in his native country he came to the United States, and for thirty-seven years labored faithfully and successfully in Ohio, Pennsylvania and Indiana. His fields of labor after he came to this country were Hanover and Bethesda, Ohio, 1851–58; New Wilmington, Pa., 1858–67; New Lisbon, Ohio, 1867–71; New Albany, Ind., 1871–76; Cadiz, Ohio, 1876–81; Clifton, Ohio, 1881–87. In the fall of 1887 Dr. Dickson came to California on account of the illness of his wife. The hope of her restoration to health was not realized. She died shortly after in Oakland. He, deciding to remain in California, supplied the church of West Berkley until sent by the Presbytery of San Francisco to organize the Centenial Church in East Oakland and became its first pastor, serving it from 1888–90. He removed to Southern California and supplied the church at Nordhoff in 1890–1; Carpenteria 1892–95 where his earthly labors were terminated by the call of the Master to his heavenly reward. Dr. Dickson was married July 4, 1843 to Miss Jane Johnston, who died October 20, 1887. Of their children four daughters and one son survive. His ministerial labors

covered a period of more than fifty-four years. Less than two days previous to his death he preached twice with his usual vigor and administered the Lord's Supper. His death was in beautiful harmony with his consecrated Christian life. After a few hours of suffering he passed quietly and peacefully away from those to whom he was so dear. He was much beloved by the people to whom he ministered in holy things, and by his brethren in the Presbytery. He was very successful in winning souls to Christ, deeply interested in the work of the church which he dearly loved, anxious for the preservation of its unity, and the harmony of all its interests. His life in every respect was most consistent and exemplary. He was a good man, ripe for glory, and has gone to receive the reward of the faithful servant. He has been gathered home like a sheaf of wheat fully ripe.

D. R. COLMERY,
Committee.

PRESBYTERY OF STOCKTON.—The Presbytery of Stockton met in Modesto, Cal., October 15th. Rev. Philo F. Phelps was chosen Moderator, and Rev. F. D. Seward, Temporary Clerk. Mr. Joseph B. Parker and Mr. Edwin A. Jones, after satisfactory examination, were received under the care of Presbytery as students for the ministry. Rev. James L. Woods was dismissed to the Presbytery of Benicia, and Rev. James M. Thompson to the Presbytery of San Francisco. By request of the Board of Trustees of San Joaquin Valley College, a committee was appointed to consider the advisability of Presbyterial joint control of that institution, to report at the next regular meeting. That committee consists of Rev. M. D. A. Steen, Rev. F. D. Seward and Elder David C. Johnston. A petition was presented, asking for the organization of a Presbyterian Church in the Belmont addition to the city of Fresno. A call from the Stockton Church for the pastoral services of Rev. Philo F. Phelps was read, and placed in his hands. Fresno was chosen as the place of the next regular meeting, on the second Friday in April, 1896, at 7:30 P. M.

M. D. A. STEEN, S. C.

The second anniversary of Rev. S. S. Palmer's pastorate, of the Brooklyn Presbyterian Church, Oakland, was observed on Sunday last. In the morning Mr. Palmer preached one of his strong-meat sermons to a fine audience, and took the thank-offering for the Million Dollar Fund. Envelopes, properly prepared, had been previously sent to each member of the church. The Brooklyn people start into the third year of this pastorate with good organization, good leadership and brave hearts.

LORDSBURG, CAL.—The First Presbyterian Church of Pomona, Cal., has extended a unanimous call to the Rev. J. K. Gibson, of South Charleston, Ohio, to become its pastor

Very Respectfully,
J. F. CUMBERLAND,
Clerk of Session.

WITH ENTHUSIASM.

The Rev. G. Wm. Giboney is Chosen Permanent Pastor of the First Presbyterian Church of Spokane, Washington.

No larger or more enthusiastic meeting ever occurred at the First Presbyterian Church than on Tuesday evening, the 29th of October, when the Rev. G. Wm. Giboney was chosen permanent pastor, receiving the vote of every member present. A year ago, when the church was left without a pastor, many candidates applied but after Mr. Giboney's appearance, he was pronounced "the very man for the place." In accordance with his own wishes, he remained a year as stated supply before the question of permanent pastorate was considered. The year expires November 1st, and the meeting in question was called to decide.

The meeting was moderated by the Rev. T. C. Armstrong, of the Centenary Presbyterian Church. After explaining the object of the meeting, the Moderator dwelt upon the difference between the relations of a pastor and stated supply. Elder H.L. Weister, after a few well chosen remarks reviewing the spiritual condition of the church under the faithful administration of the stated supply, having increased the membership by seventy-one (71) members, the attendance more than doubled, and an awakened interest in every department of church work gave him much pleasure in placing in nomination the Rev. G. Wm. Giboney as permanent pastor of the First Presbyterian Church. At the mention of his name the audience applauded vigorously. Adolph Nelson, in behalf of the Y. P. S. C. E., presented a stirring appeal in support of the nomination from the young people of the church who have found in him a wise leader, and in perfect touch with all the members of the society, adding strength and encouragement to the work which has been so successfully carried on during the past year. J. Grier Long, superintendent of the Sunday-school, also supported the nomination bearing expression from the schools of their high appreciation of his services. Mrs. Geo. W. O'dell, president of the Ladies' Aid Society, conveyed the unanimous sentiment of the society in favor of making the pastoral relations permanent. Mr. R. L. Edmiston, representing the Presbytery of Spokane, spoke of the active part he has taken in every branch of church work, more particularly the Home Mission work, and also supported the nomination. Mr. Millard Johnson, in behalf of the Trustees made a brief statement of the financial condition of the church which was most encouraging as the contributions had been doubled, and the indebtedness reduced twenty-five hundred ($2,500) dollars during the past year, and therefore seconded the nomination and recommended an increase of salary. Every speech was greeted with a round of applause from the enthusiastic congregation.

The vote was then taken by ballot, every one present voting and every vote cast for the Rev. G. Wm. Giboney. After attending to all necessary business, the meeting adjourned and the congregation *en masse* repaired to the residence of the pastor to express their appreciation and regard in person.

GOLDENDALE, WASH., October 28, '95.

From East Oregon Presbytery.—Rev. W. J. Hughes, Sunday-school missionary of East Oregon Presbytery, has been at work for the last ten days in Klickitat county, Washington, during which time he succeeded in organizing four Sabbath-schools in needy districts, visited a great many families, distributed literature and Bibles, and preached twelve sermons. His work will undoubtedly prove a blessing to our county. The church at Goldendale has been greatly helped by his presence among us.

A. I. GOODFRIEND,
Pastor.

OREGON ITEMS.

BROWNSVILLE AND CRAWFORDSVILLE.—Rev. Robert Robe, who has served these churches for many years, has retired from the active work of the ministry. Suitable resolutions in relation to Mr. Robe's retirement were passed at the last meeting of the Willamette Presbytery. Rev. Mr. Snyder will henceforth take charge of the field.

LEBANON.—Rev. J. H. Cornwall has consented to supply this church, and is now favored with a visit from our Coast Evangelists Holdridge and Dickson. Great good is expected to result from the meetings.

INDEPENDENCE.—Rev. S. A. George,

(Continued on Page 17.)

Contributed Articles.

THE APOSTOLIC CHURCH.

BY REV. T. ROMEYN BECK, D.D.

[For THE OCCIDENT]

There have been many periods in the history of the church when God's providential care has been specially manifest. Periods when mere human wisdom, seeing the ship among the breakers, prophesied destruction. But still the noble vessel has sailed on unhurt through every dispensation—Patriarchal, Jewish, Christian—through periods of promise, preparation, fulfillment. Trials have turned to triumph; the blood of dying martyrs to living seed; persecutors transformed into promoters of the faith. It may not be amiss to recall briefly a few of these epochs, if for no other reason, to strengthen our faith for perilous times yet to come.

By the Apostolic Church, we understand the society of believers existing in the days of the Apostles and organized by them into separate bodies. Beginning with converts from Judaism and paganism under the personal ministry of Christ and the Twelve, it may be held to include those congregations which in the second century were gathered by Polycarp, Ignatius, Clemens Romanus and other holy men who had sat at the feet of the Apostles.

The Divine Founder of Christianity organized no society, received not a single individual into fellowship by any initiatory rite. In this Christ was singular among the founders of religious systems. His work was that of sowing seed which should afterward germinate. The task of gathering followers into separate bodies, knit together by a common faith and worship, was committed to the Apostles under the direction of the Holy Spirit. But this lack of organization was more than compensated by the nature of the material of the infant church. The early Christians were mostly from the lower walks of life among whom strong bonds of sympathy always subsist. While the philosophic sects of paganism sought their votaries among the rich and learned, and Judaism exalted its rabbis into a distinct caste, the Gospel was preached to the poor. This was at once its crowning glory and the most convincing proof of Christ's Messiahship. Such to-day is its leading characteristic. "Not many wise men, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise."

The Apostolic Church was gathered from the poor. This constituted its real strength, its very insignificance securing it from external dangers, the haughty imperialism of Rome, the philosophic wisdom of Greece, and the bigoted formalism of the Jewish sects. At the same time, this feature of its membership necessarily produced those internal characteristics, which made it a model to all succeeding ages.

We notice three of these salient characters:

1. Simplicity. This extended both to faith and practice. The Apostles' Creed, though, doubtless composed and published in its present form long after the days of the Apostles, embodied the simple formula of belief, received and confessed from the earliest times. It is a succinct statement of facts in the history of redemption. Yet, so comprehensive is its scope as to embrace all essentials of Christian belief. Its simplicity constitutes its beauty. It stands an enduring monument—*aere perennius*—of that primitive age, when, as yet, no dogmas of scholastic theology, nor vagaries of Christian consciousness troubled the believer. Then Christ was all in all, and the nearness in time to that wondrous life passed upon our earth made it so real and vivid that faith in Him was almost sight. The nature of the times, too, contributed much to this simplicity of faith—the widespread expectation of His speedy return and the apprehension of approaching perils from earthly rulers.

Simplicity of creed naturally led to simplicity of religious life. Luke's picture in the second of Acts of the simple life of those who after Pentecost "continued steadfastly in the Apostles' doctrine and fellowship" presents traits beautiful from their simplicity, but alas! possible only when faith is fresh and love is strong;—faintly reproduced perhaps, among native converts in some heathen lands,—community of goods, supply of the needy, daily worship in the temple, house to house visitation, gladness and singleness of heart. No doubt this simple life soon disappeared. Dissensions crept in. The love-feasts became scenes of revelry and confusion, calling forth the stern rebuke of the Apostle Paul. The last days of the Apostles were saddened by the spectacle of spiritual declension in the churches, as is evident from many passages in their epistles. Toward the close of the first century, erroneous doctrine and practice began to crystallize into heresies branded by John in the messages to the seven churches of proconsular Asia.

The second century, as might be expected, witnessed still further declension. To check this, if possible, and restore the simplicity of earlier days, the instructions of the Apostles on matters of faith and practice, such as the rites of baptism and the Eucharist, fasting, prayers, etc., was put into a permanent form for circulation among the churches. This remarkable manual, cited by Clement of Alexandria, Eusebius and Athanasius, was lost until very recently. In 1883 it was published at Constantinople by the finder, Philotheos Bryennios. This is not the place for further notice of the "Teaching" nor analysis of its contents. Enough to say that it affords striking testimony to the waning simplicity of the church.*

2. *Equality.* This feature of the Apostolic Church was in strong contrast, not only to the contemporary philosophic sects of paganism but also to Judaism. The spirit of the latter was expressed in the reply of the chief priests and Pharisees to the officers sent to apprehend Jesus:—"This people who knoweth not the law are cursed." The spirit of the Gospel breathes in Paul's idea of the Christian Church:—"Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free." In the presence of God all men are equal, for all are sinners. So vast is our distance from the Father of Spirits that earthly distinctions between man and man fade and disappear. Soon, however, social differences began to assert themselves. Even in the days of the apostle James, the evil had become so great as to call for his earnest expostulation. Many had become respecters of persons, and Christian assemblies were places for the display of "gold rings," "goodly apparel," and other trappings of wealth.

3. *Fraternity.* Of the many ways in which brotherly love was shown, community of goods is mentioned as most noteworthy. "Neither said any of them that aught of the things which he possessed was his own, but they had all things common."

No feature of the early church has been more misunderstood and willfully misrepresented than this. A simple mode of providing a common purse for the relief of the needy has been held to sanction almost every phase of communism known to history, from the ideal Republic of Plato with its common property, wives and children, to the fantastic theories of Fourier and the anarchic socialism of the Nihilists. The fact is, it was a unique measure of financial administration, suited to the times when poverty was so common.

It was possible only among those who realized that the title of brethren and sisters was something more than a mere name. That it was a voluntary contribution for a temporary purpose, appears from the sentence of Sapphira. Like the other most unselfish customs of the early church, it passed away with the fraternal spirit that prompted it.

Several of Paul's Epistles, notably that to the Romans, conclude with greetings and salutations by name to the brethren and sisters. This register of names and occupations, and often individual traits brings those distant times strangely near. As we read the lists we seem to be listening to the eloquent Apollos, "mighty in the Scriptures;" or making one in the household of Lydia; or sitting at the hospitable board of Gaius, "mine host and of the whole church." In these humble homes, among these men and women busied in their lowly avocations, the great Apostle passed his life. His loving heart went out to them, and along with the care of all the churches, no detail of their individual history, however obscure, escaped his knowledge and sympathy. With these, and such as these, members on earth of a church militant indeed, now in heaven of the church triumphant—many of them his own spiritual children—Paul is passing his days in the New Jerusalem.

1064 E. 14th street, Oakland, Cal.

* "Teaching of the Twelve Apostles." Translated from the Greek and annotated by Drs. Hitchcock and Brown, Union Theological Seminary, *Scribner's*, 1884,

ECHOES FROM SYNOD OF NEW JERSEY.

BY JOHN B. THOMPSON, D.D.

DEAR OCCIDENT: The Synod of New Jersey closed its annual session in this city yesterday. It was an interesting meeting recording progress all along the line. The most exciting discussion was upon approving the minutes of the Presbytery of Newark which had received under its care a young man who is pursuing his studies at Union Seminary. The resolution offered gave approval to the minutes, but called the attention of the Presbytery to the deliverance of the General Assembly upon this subject. The Newark men regarded this as an implied censure. Dr. Kempshall, of Elizabeth, made a very strong speech, quoting largely from Charles Hodge, to show that in this matter the Assembly had transcended its powers, and that obedience to the deliverance therefore is not required. Dr. Dixon of Trenton replied with his usual force of argument, defending the action of the Assembly and urging the adoption of the resolution as offered. Dr. Lampman, Stated Clerk of the Presbytery, gave the facts of the case, and in his speech adopted and read the editorial of THE OCCIDENT upon the action of the Assembly. Dr. Mott of Flemington, after a discriminating address, moved to lay upon the table all of the resolution following the words stating the approval of the minutes; and this motion was carried by a vote of 59 to 54.

As the afternoon waned, many members left the Synod, and when the report of the Committee of the Minutes of the Assembly was presented, two-thirds of the members had gone. The last item of this report urged all the Presbyteries to observe the action of the Assembly in the case of students pursuing their studies in theological institutions not approved by the Assembly. The Synod was taken by surprise, and an immediate motion that the report be "accepted and adopted" was passed.

Afterward Dr. Beauvelt presented a respectful protest, stating the facts as above given. Two others joined in the protest, and it was ordered to be entered upon the minutes. On motion of Dr. Dixon a committee was appointed to reply to this protest; he was made Chairman of the Committee, and the reply will appear in the minutes along with the protest.

The Synod, as a whole, is, I think, largely in favor of the action of the Assembly, but some of the wisest and most conservative members seem to fear whereunto this thing may grow. The difference of opinion is deep and radical, however, and its intensity is exceeded only by the brotherly affection and overpowering Christian courtesy manifest on every hand.

NEW BRUNSWICK, N. J., Oct. 18th, 1895.

HOPEFUL SIGNS OF THE TIMES.

BY REV. JAMES WOODWORTH.

[For THE OCCIDENT.]

No very small portion of my life is given to studying "the signs of the times," as seen in passing events all over the world, the reports of which are brought to me daily by the secular press, and at large intervals by the religious and other papers received from different parts of the country. I am constrained to such study by the tokens shown in these things, of the presence of God, and the operation of His Spirit in human affairs, and I must say that I am amazed at the evidence which they present of the spread of the Gospel and the advancement of Christ's Kingdom, with an accelerated speed, affording ground to believe that its complete triumph is not in the very far distant future. I am well aware that there is a way of viewing these things so as to make it seem that evil is prevailing more and more, that righteousness is being overcome by wickedness, and that Satan's power, and not the Lord's, is in the ascendant. And yet, there is another way of looking at them—which I regard as the true way—so as to make them appear in an entirely different light. "Back East," when winter prevails with well remembered severity, when the spring opens and the warm sunshine begins to be felt by Mother Earth, among the first things that attract notice is the appearance of annoying insects, and loathsome, even deadly reptiles, and troublesome weeds, among them those of a poisonous character, and as the season advances it looks as if these things were going to take possession of the land, to the exclusion and extermination of everything else. But by and by, through the continued operation of the very forces at work to produce all these undesirable things, controlled, in a measure, and aided and directed by human efforts, we find a bountiful crop of every desirable thing the ground is capable of producing, and of fowls and animals in number and variety that gratify the wishes of all. So we must remember all the natural and human forces that make for good, being in reach of evil-disposed men, are sure to be seized upon by them, first in many instances, and turned to the service of Satan, with all the energy with which he is capable of inspiring his agents, the results, of course, being as the presence of the weeds and reptiles about the farm in New England or the West on the appearance of spring. Whenever intelligence, and education, and activity in social and industrial life, including the commercial, prevail, then the evidence of increased wickedness is sure to be seen, and if one keep his eyes upon such evidence, and spends his time in tracing it out and looking for the appearance of more of the same sort, he will soon have such an accumulation of it before his mind as to warrant a view sufficiently gloomy to satisfy the most dismal pessimist in the land.

The correct view, however, one that will bring the entire field, including the good as well as the bad, before the mind, will call up a very different picture, one corresponding to that of the

cultivated fields and gardens, and teeming barnyards of the thrifty farmer.

I should like to particularize a little, and call special attention to some of the evidence in support of this view, but they are so many, I am afraid if I begin I shall weary the patience of the reader with my enumeration, and as I believe in short newspaper articles, I will leave it for others to search for the evidence themselves, feeling sure they will have little if any difficulty in finding them. Meanwhile I shall still be thinking of the matter myself, and if my mind becomes over burdened with it I may seek further relief through the columns of THE OCCIDENT, in presenting some facts that will both bear me out, and prove that so far am I from allowing my enthusiasm to carry me away, I am well within bounds, having a liberal margin yet to draw upon.

REMINISCENCES OF AN OLD SUBSCRIBER.

[For THE OCCIDENT.]

One thing seemed very strange to me when we first went to the Mission Hotel in 1852,—they handed me strong tea and coffee, but no milk in it. I asked for milk and was told there was none to be had as they had no cow. Why I thought I had seen hundreds of them in the valley; the lady laughed and said you might as well try to milk a buffalo as one of those big-horned, wild-eyed Spanish cattle. So we had to do without milk until we settled on our ranch and bought a cow that we could milk. However, we did not grieve over little inconveniences; we were well and happy, had good food and plenty of it, and a good home.

The change in the valley is wonderful. Where the city of Oakland now stands was a pretty looking country place covered with oak trees with a few houses scattered under them. I do not think there were any regular streets. There was one boat which ran twice a day from San Francisco to the place where the freight boat now lands. It was rather a serious thing to miss the boat in those days, for perhaps you would have to stay all night away from home.

The valley from Oakland to the Mission was a long plain with trees on the water courses, and a few on the foothills of the coast range which runs from Oakland to San Jose. The highest point of these hills is at the back of the Mission, and is called Mission Peak. From that peak one may have a splendid view of the country for many miles. The adobe houses of the Spanish ranches and a few tents or shanties were the only dwellings in the valley when we first went there, but now it is covered with beautiful homes, orchards, vineyards and grain fields. I believe there are but ten little towns between Oakland and San Jose. It is one of the most thrifty and progressive valleys in the State, and land there is valuable.

We remained at the Mission till the fall, when my husband and brother bought a ranch about seven miles below and built a comfortable house—the first that was there. We soon had neighbors, however, for Mr. Brier and others built houses and moved into them that winter, so within the year we had formed a friendly and pleasant little community. There was one small building where Centerville now stands; it was called "Horner's Schoolhouse." In this building Mr. Brier and a Methodist minister used to preach, one or the other every Sabbath morning, when the weather would permit. We considered it a very great privilege to have a place in which we could gather for worship on the Lord's Day. We came together from far and near, all the family—babies and all. We did not have cushioned pews, nor a church organ, but we had good benches to sit on, and on which we could lay the babies if they went to sleep. Then there was one good man who led the singing, and I think it came from the heart, and was acceptable to Him to whom we offered praise and thanksgiving.

After service we had a chance to see our friends and neighbors, for we did not have much time for visiting those days; we had to be mistress and maid of all work. It was impossible to find a woman who would go out to work. so we helped each other all we could in sickness, with sewing and other duties.

It is pleasant to remember those early days; there was so much interest in and sympathy with each other. Such a generous feeling of helpfulness that it was a compensation for the privations we had to undergo.

We moved into our new home on the 10th of December, 1852, very glad to have such a home to go to. You may be sure there were no spare rooms, or salon parlors, for there were twelve in the family, and six rooms in the house. These rooms have been a pleasant home for more than forty years. It is true there have been many additions to the little house, but it is still the old home and I love to go there for my brother's family still live in it.

That part of the country was the hunter's paradise those days. Wild geese and ducks came in clouds at times. I have seen acres of land covered with geese, and near night the ducks flying over to the marshes sounded like a strong wind. That winter was a stormy one. The rain was so heavy in December that the valley was flooded, and many of the Spanish cattle were drowned. It was warm as May in New York, and we enjoyed it much.

I think the climate has changed somewhat. We have now later rains, probably owing to the cultivation of the land. There is certainly a great change with regard to earthquakes, for we used to have them frequently the first few years we were here. They did no harm, however, except by way of frightening us somewhat, until the month of October, 1865, when we had a serious shock. It occurred on the Sabbath. We were living in San Francisco at that time and were attending morning service at the First Presbyterian Church, on Stockton street, the Rev. Dr. Anderson, pastor. He had dismissed the congregation and we were at the door. I was about to step out when it seemed that everybody was pushing me. I turned and asked, "what is the matter?" They replied, "an earthquake." It was fearful. People on the steps and sidewalk were swaying back and forth with frightened faces, not knowing what to do. But it did not last long; then every one hurried home to see what had happened there. Dr. Anderson had sat in the pulpit a moment, then stepped down, and as he did so a large piece of plastering fell from the ceiling on the seat he had left. Had he remained longer seated it would probably have killed him.

The next heavy shock occurred October 21, 1868. We were living then at Lake Honda, the Spring Valley water works. It was about ten o'clock in the morning. I was alone in the house and had slept out on the porch when I began to sway back and forth, and looking at the hills they seemed to be leaning toward each other. That was a fearful shock. I thought the city would be in ruins. My husband came running to see about me. I was all right but we had a son and daughter in the city and were anxious about them. So I said if he would get the horse and buggy, I would go and see after them. I shall never forget that ride. I went through the lower part of the city to Folsom street. The people were all in the streets, for there were slight shocks all day, and they were afraid to go into their houses. That was the most severe shock for more than forty years, and but one death occurred from that. The gas works were on First street; they were of brick, and the walls were shaken partly down; a man who was passing at the time was struck by a brick and killed. Many buildings were injured but few destroyed. It was remarkable that there was not a greater loss of life and property. The disturbing cause seems to have moved east, for they have the shakes there now instead of here.

Occident Sunday School.

LESSON FOR NOVEMBER 17, 1895.

Saul Rejected: I Samuel xv. 10-23.

BY GERTRUDE HUMPHREY.

Golden Text.—To obey is better than sacrifice (I Sam. xv. 22).

Saul's reign began prosperously. When the Ammonites came up against Israel, soon after his inauguration, he showed the very qualities which make any leader popular: vigor, courage, promptness in action, and ability to direct others. The Ammonites were completely routed, and when his followers wished to put to death those who had said Saul should not reign over them, he refused to allow this stain upon his victory. "For to-day the Lord hath wrought salvation in Israel." It seemed but fitting that the people should again gather together, as they did at Samuel's call, to pledge anew their allegiance to God and the king whom he had chosen for them as "captain over his inheritance."

The name which God used for this king, as afterward for David, is significant. Not ruler, for God was still their ruler and claimed their homage and obedience as such, but captain, some one to take orders from Him and transmit them to the people. If they and he had remembered that, Saul's reign would have been very different from what it was. But though he showed such good leadership at first, combined with a very commendable modesty, other traits developed soon which eventually wrought his ruin. His religion was more a superstition than a heartfelt reliance upon God. Witness his offering sacrifice at Gilgal, whither he had called the people before leading them against the Philistines. Samuel commanded them to wait seven days until he should come to offer sacrifice and send them forth to battle with the Lord's blessing; but because Samuel delayed a little beyond the appointed time, Saul took it upon himself, thus usurping priestly functions which could not possibly belong to him. Impatient at the delay, he yet dared not go to battle without the sacrifice which he seems to have regarded in the light of a charm. Even thus early in his career was he warned by Samuel that the kingdom could not continue in his family, but must pass to someone who would obey the Lord's commands, though not yet did the Lord wholly reject him. Many more years he was permitted to rule, and his reign might have been successful and prosperous if this warning had been taken to heart. But at the root of all Saul's failure was the sin of self-will which led to rank disobedience. The command given him when he was sent against the Amalekites, to destroy all that they had and spare nothing, was too explicit to be misunderstood. He chose not to obey, and suffered the penalty of disobedience.

Authorities differ in regard to the length of time Saul had reigned when he was sent against the Amalekites. It is not an important point, only to notice that it was early in his history. We need not wonder at the close of his life, when we are shown the steps which led up to it—down, rather, since it was one long, black decline.

As far back as the wanderings in the wilderness there had been trouble between the Israelites and the Amalekites, who were descended from Esau. It was during a battle with this people, whose possessions they passed on their way to the Promised Land, that Moses' hands were upheld by Aaron and Hur. The measure of their iniquities had become full, and God commanded their entire destruction, with all they had, without reserve. Saul obeyed this command only so far as he desired. All the best of the sheep, and oxen and fatlings were spared, also the king Agag, but the poor and worthless were destroyed. It is written "Saul and the people spared" etc., and Professor Isaac Hall has said, "Certainly an Oriental army of almost any period would have revolted before they would have destroyed such spoil" as they found among the Amalekites; but that did not excuse Saul. He was their leader, he had received the command from the Lord, and would have been helped to carry it out if he had desired to do so. We are given no intimation that he did. Samuel's stern denunciation, after his return from the battle, is directed against him and him alone.

During this whole interview, Saul showed a remarkable obtuseness of conscience. He greeted Samuel with the announcement that he had performed the commandment of the Lord. When asked concerning the lowing of the cattle, he replied that the people had spared the best for sacrifice, but later on repeats his former statement that he had obeyed the Lord, in spite of the evidence against him.

"To obey is better than sacrifice." The idea of sacrifice was to bring the people nearer to God; but if the very sacrifice was the result of disobedience, it could do the people no good, and stolen as it really was, would be an insult to God. When the same command was given against Jericho, the spoil is called 'accursed' or, as the margin has it 'devoted,' so that the people had no more right to it than to a sacrifice already placed upon the altar.

The Occidental Board.

920 SACRAMENTO ST. SAN FRANCISCO.

Mrs. P. D. Browne, Pres., Highland Park, Oakland.
Mrs. H. B. Pinney, Rec. Sec., 1366 Harrison st., Oakland.
Mrs. I. M. Condit, State Presbyterial Sec., 262 13th st., Oakland.
Mrs. L. A. Kelley. Gen. Cor. Sec., 920 Sac'to st., S. F.
Mrs. J. B. Stewart, Foreign Cor. Sec., Pasadena, Cal.
Mrs. J. C. Smith, Special Object Sec., 920 Sacramento St., San Francisco.
Mrs. E. G. Denniston, Treas., 920 Sacramento st., S. F.
Mrs. C. S. Wright, Treas. Building Fund, 920 Sac'to st., San Francisco.
Mrs. Geo. Brown, Chm. Pub. Com., 818 21st st., S. F.

* Meetings: 10 A. M. each Monday. Business meeting on the first Monday in each month. Executive Committee, on each third Monday.

PRESBYTERIAL SOCIETIES.

Benicia—Mrs. F. O. Maxson—Mare Island.
Los Angeles—Mrs. Samuel Minor, Pres., 1133 Ingram.
Sacramento—Mrs. L. T. Hatfield, Sacramento.
Stockton—Mrs. E. J. Wheeler, Pres., Merced.
San Jose—Mrs. J. W. Dinsmore, Pres.
San Francisco—Mrs. E. R. Stevens, Pres., 1012 Twenty-first st.
Oakland—Mrs. E. Y. Garrette, Alameda.

* All articles intended for these columns should be addressed to Mrs. H. B. Pinney, 1366 Harrison street, Oakland.

CONCERT OF PRAYER FOR CHURCH WORK ABROAD.

JANUARY.....General Review of Missions
FEBRUARY.....Missions in China
MARCH.....Mexico and Central America
APRIL.....Missions in India
MAY.....Missions in Siam and Laos
JUNE.....Missions in Africa
JULY.....Hainan; Chinese and Japanese in U. S.
AUGUST.....Missions in Korea
SEPTEMBER.....Missions in Japan
OCTOBER.....Missions in Persia
NOVEMBER.....Missions in South America
DECEMBER.....Missions in Syria

MONDAY, OCTOBER 21ST, 10 A. M.

The topic was upon the duty of all people to realize daily and hourly the source of all our blessings. "Bless the Lord O my soul, and forget not all his benefits." Kindred passages of Scripture were read. Items of information concerning Japan, Syria, and Shanghai, China, were given. Mrs. Browne, our president, and Mrs. Condit, State Secretary, came fresh from Synod, all aglow with enthusiasm. Their faces literally shone, and we will expect to hear earnest words from them at the all day meeting on the first Monday in November.

Those who were present at the Monday morning meeting, October 28th, were drawn closer to our Japanese work in San Francisco and Japan, Mrs. Sturge the leader gave us interesting word pictures of many things connected with the mission. They had recently enjoyed a true communion of saints, where at the Methodist Mission rooms, Episcopalians Methodists, Presbyterians, and a Japanese member of the Salvation Army partook of the Lord's supper together. She made allusion to her work Sabbath morning at the Branch Mission across the street from the Chinese Mission Home of the two girls, faithful members of the church who are earning their living, Mitu earning twelve dollars a month, with the hope of saving enough to pay passage to Japan, sometime when she is fitted to become a teacher there, she also gives her spare time to study. Mr.

Okada and his lovely wife, members of the Japanese Church here, reside at 316½ Sutter street where he has a Japanese store. His wife belongs to the student class in Japan. The story of Okada's conversion is interesting. He was sent by a Buddhist priest to attend a Christian service, to pull the beard of the Japanese preacher, the greatest insult he could offer but he became so interested in the message the preacher brought his hearers, that he was led to inquire into the new doctrine, and soon accepted Christianity, Mrs. Sturge read a letter from Mrs. Sakurai of Tokio, wife of a pastor there, who has been for a time in the Moody Training school in Chicago, to prepare to open a Bible Institute in Tokio. This she has done, occupying a building temporarily, where she begins with six women.

In regard to the work in Japan, Mrs. Sturge, quoting the passage from Psalm xlvi. "The Lord of hosts is with us," said the work of evangelizing the world is very great, and the obstacles to be overcome, innumerable, but with such a promise we have no reason to be disheartened. "How hopeless, humanly speaking," writes Rev. B. C. Haworth, of some Kanozana "is the task of enlightening the people." Only our faith in Him who has overcome the world can keep us from despair.

As we read of the opposition to Christianity in many parts of Japan, we realize, as we never did before, what an excellent opportunity we have here for training young men for this glorious work. It is hard for a young man to come out and make a profession of Christ in Japan—but here there is no opposition. *Here* he may worship God according to the dictates of his own conscience with none to molest or make him afraid. We should increase our efforts for the conversion, and building up of Christian character of the young Japanese who come to our Coast, so that when they return, they may not go back like Orpha to her people and her gods, but with back bone enough to stand up for Jesus *anywhere and at any time.*

When the Master said, "pray ye the Lord of the harvest that he will send forth laborers into His harvest," He did not mean them to pray that foreigners should come to instruct them, but that the Lord would raise up among their own people missionary workers. We should pray for a greater baptism of the Holy Ghost upon the native Christians in Japan, and that the Lord may raise up from among the young men, in their schools and colleges, an army of laborers to gather the ripening harvest of that land into His garner.

North Pacific

BOARD OF MISSIONS.

PORTLAND, OREGON.

Mrs. W. S. Ladd, Pres., cor. Sixth and Columbia sts.
Mrs. Evan T. Davis, Rec. Sec., Vendome, Cor. 13th and Alder sts.
Mrs. I. L. McCommon, Cor. Secretary, 260 Third street.
Mrs. A. W. Stowell, Foreign Cor. Sec., 475 Clay St.
Mrs. M. R. Andrews, Sec. of Literature, Cor. Main and West Park sts.
Mrs. S. T. Lockwood, Box Sec., 371 E. Eighth st., North.
Mrs. August Lange, Special Obj. and C. E. Sec., 84 East Eighth st.
Mrs. E. C. Stark, Sunday-school Sec, 255 Eleventh st.
Miss Grace Plummer, Band and J. C. E. Sec., 260 Third st.
Mrs. E. P. Mossman, Treas., 349 Twenty-ninth st.

MEETINGS.—At the First Presbyterian Church, corner Twelfth and Alder streets—monthly, third Tuesday of each month at 2:30 P. M. Invitation extended to all; Executive Committee, first Tuesday of each month at 10 A. M

Missionaries are especially welcome at all meetings; those en route via Portland are urged to notify the Board by addressing Mrs. W. S. Holt, 209 Second st.

Chinese Women's and Girls' Home, 350 Fourteenth street. Visitors always welcome.

* All communications intended for this column should be sent to Mrs. E. W. Allen, 469 6th street, Portland, Oregon.

On Thursday afternoon, October 24, a most delightful reception was given, at the home of our president, Mrs. W. S. Ladd, in honor of Mr. and Mrs. Charles Leaman who are now *en route*, for the third time, to China, where they have been engaged in service, under the Presbyterian Board of Missions, for more than twenty years. This pleasant opportunity to meet these loyal "children of the King" was one not soon to be forgotten. In the evening of the same day Mr. and Mrs. Leaman addressed the members of Calvary Church at the meeting for their concert of prayer for missions. As this church has three of its own members in the mission field it seems needless to add that these earnest workers were most cordially received and heard with pleasure; and that they and their work were taken to the Lord in fervent prayer. Mr. Leaman called attention to the changing conditions in China; the waning confidence of the Chinese in themselves and in their gods, and the great desirability of presenting to them the Gospel, while they are groping about for something upon which to fasten their faith. Mrs. Leaman spoke of her own personal work. On account of her two little daughters whom she felt she must keep with her, she has, for many years, been connected with school work, and has had the joy of seeing many of her pupils, as wives and mothers, in Christian homes. Now, having left her own little girls in the school at Wooster, Ohio, she will, on her return, work among the women in their homes.

Friday morning found Mr. and Mrs. Leaman on their way to Tacoma; Friday evening, with others, in the "farewell meeting" at the First Church in that city, and Saturday morning, at dawn of day, steaming out of port in company with a number of missionaries connected with the China Inland Mission, the Board of the Cumberland Church, and five, beside themselves, under the Presbyterian Board; among whom was our own Dr. Eliza E. Leonard. There appeared, in a recent number of THE OCCIDENT, a portion of Dr. Leonard's address delivered on Sabbath evening during the meeting of Synod. On that occasion she also said:

"The work of foreign missions is not a matter of belief but of obedience. As Christ was in the world so are we to be.

The words of Him who "spake as one having authority" were "as the Father hath sent me, even so send I you." "I have given you an example, that ye should do as I have done to you." If we would be counted faithful followers of our Lord Jesus Christ there is nothing for us to do but to obey, for "if ye love me, keep my commandments."

In the United States, one out of five of the population are Christians. In heathen lands, one out of every fifteen hundred. Of the remaining fourteen hundred and ninety-nine very few have even so much as heard whether there be a Christ.

When we see the awful magnitude of the work, we say, "But what are we among so many?" With man it is impossible, but not with God, for with God all things are possible. "We are workers together with God." There is an immense power in majorities, and "they which be with us are more than they which be with them." God is in the majority always. We are not responsible for results.

Some one has said that the duty of all Christians in regard to missions is summed up in these words: Go, let go, help go. Keith Falconer says: "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or Islam, the burden of proof lies with you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field."

William Carey has been called a man of indecision. He preached his first sermon because he could not say no. He accepted his first parish because he could not say no. He went to India because he could not say no. Would that we had more men of such indecision to-day. Men who are afraid to say no to God.

Let go. Make it easy for others to go. Many of our student volunteers are kept at home by unwilling parents

or friends. When Samuel J. Mills wanted to go to the foreign field, his father objected. A meeting of ministers was called for consultation. Prayer was offered. The petition ran: "O, Lord, thou knowest that at his baptism, thy servant Mills consecrated his son Samuel to thy service unreservedly. Now that Samuel wants to go on a mission, thy servant Mills is mad." That settled the matter. Samuel went. How many other parents have partially consecrated children?

Help go. We pray God to give the means to send forth laborers. Has He not given us the means? Yet our Lord sits over against an empty treasury. While the people of America are spending hundreds of millions on strong drink and tobacco they are investing but a few millions in missions.

The Christians of our country lay by annually five times as much as is spent for foreign missions in a century. Yet, should they tithe their luxuries the financial problem of the world's salvation would be solved. Yet dollars alone will never save a soul. It takes a life.

Home Mission.

CALIFORNIA SYNODICAL OFFICERS:

Mrs. W. T. Perkins, Pres., 614 Sutter St., San Francisco.
Miss Mabel Bigelow, Cor. Sec., 3014 Buchanan st., S. F.
Mrs. H, H. Rice, Rec. Sec., 1024 Kirkham st., Oakland.
Miss Julia Fraser, Young People's Sec., 916 Myrtle st., Oakland.
Miss Martha E. Chase, Treas. Contingent Fund, Santa Rosa.
Mrs. R. J. Forsyth, Sec. for Freedmen, Station D., Los Angeles.
Miss Grace H. de Fremery, Sec. of Literature, P. O. Box 64, Oakland.
Miss Lucia E. Adams, Editorial Sec., 129 Haight st., S. F.

For H. M. literature, send to Miss G. H. de Fremery. Articles designed for this column should be sent to Miss Lucia E. Adams.

CONCERT OF PRAYER FOR CHURCH WORK AT HOME.

JANUARY.....The New West
FEBRUARY.....The Indians
MARCH.....The Older States
APRIL.....The Cities
MAY.....The Mormons
JUNE.....Our Missionaries
JULY.....Results of the Year
AUGUST.....Romanists and Foreigners
SEPTEMBER.....The Outlook
OCTOBER.....The Treasury
NOVEMBER.....The Mexicans
DECEMBER.....The South

One auxiliary puts leaflets in hands of each member each month. Miss Chase treasurer of Contingent Fund, read a very helpful and encouraging report. With much care and labor, she had prepared a tabulated report of all money given for the last five years, showing average given by each president. In computing the amount each president should give the ensuing year, she took an average estimate on a basis of total contributions given to Home Missions, also one on a basis of money contributed to Contingent Fund by each president in five years, also one on a membership basis, also one on a basis of number of secretaries. From these four averages, she drew a final average which was the equitable division of the Presbyteries.

Cash report. Cash on hand, $2.15; collection, $7.50; Benicia Presbytery, $12.50; Los Angeles Presbytery, $20.00; Oakland Presbytery, $10.00; San Francisco Presbytery, $18.50; Stockton Presbytery $2.34; San Jose, Presbytery, $10.00; Sacramento Presbytery, $9.50; total, $92.49. Expended; Reports, $42.-75; Stationery and Postage, $34.05; Officers traveling expenses, $4.00; Cash, $12.00.

Miss Adams presented report as Editorial Secretary of the work of the year in the column in THE OCCIDENT and expressed the desire to make it a helpful feature of Home Mission work.

The Annual Synodical letter from New York was then read by Miss Partridge. It especially urged the advance of fifteen per cent—which could be largely raised from new secretaries, and new members. Requested raising $1,000 for salaries of two teachers of Spanish School. Mentioned the general Band object at Juneau, Alaska, the Sunday-school object, the Good Will Mission at Sisseton, South Dakota. Spanish school report by Miss Ina Boone, read by Miss Fosten. Spoke of great opposition from the priests. The children are taught to read Spanish Bible and shorter catechism. Monthly band meeting, weekly prayer-meeting, and a church and Sunday-school have grown from this work.

General Building and Repair Fund was then presented by Mrs. North of San Jose. She stated the Woman's Executive Committee had complete buildings, school houses, dormitories, in all 258 buildings, valued at $750,855; $3,000 annually was needed for repairs, a very necessary fund.

Good Will Mission of South Dakota, by Miss Bigelow, which is the Sunday-school special object. This mission started twenty-four years ago among the Sioux, then one of the most savage and warlike nations.

Election of officers was presided over by Mrs. Robt. Mackenzie. Mrs. R. F. Coyle, in presenting her report as chairman nominating committee, said they regretted not being able to present the present officers an unbroken band, but illness, overwork, etc., had deprived them of several. The following officers were elected:

President, Mrs. W. T. Perkins, San Francisco; first vice president, Mrs. Fred Rohrer; second vice president, Mrs. R. M. Stevenson; treasurer Contingent Fund, Miss Chase; corresponding secretary, Miss Mabel Bigelow; recording secretary, Mrs. H. H. Rice, Oakland; Young People's Society, Miss Julia Fraser; secretary of literature, Miss Grace de Fremery; editorial secretary, Miss Lucia Adams. Miss Chase made a feeling speech, expressing her sorrow at losing the old officers after so many years faithful service, some of them being early in the work when helpers were few—mentioning also Miss Grove's long labors before the present organization and suggesting a rising vote of thanks to the officers who now go out of office which was given.

Mrs. W. T. Perkins gave an interesting paper on the Freedmen telling of the wonderfnl growth of the work in the last few years. Mrs. Coulter asks that the Northern Presbyteries give $600, this year for Freedmen, Mrs. Pedlar told of the work done at Asheville farm school.

The papers of the afternoon session, the conference of workers and the discussions were full of interest. Mrs. Maxon made a strong plea for the H. M. Monthly. Mrs. Ramsey read a thrilling sketch "Out on the Prairie" and Mrs. Chase led a memorial service for the loved workers who have left us during the year, Mrs. L. M. Stevens and Mrs F. C. Lippman.

Mrs. Perkins, the new president, made a short address asking the prayers of the women for her help.

The Committee on Resolutions made their report (these resolutions will appear later.)

Thus closed one of the pleasantest and most profitable meetings of the Woman's Synodical Society.

JENNIE PARTRIDGE, Rec. Sec'y.

Awarded
Highest Honors—World's Fair,
DR.
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

Family Circle.

[For THE OCCIDENT.]

"Thou leddest them in the day by a cloudy pillar." (Neh. ix. 12.)

The cloudy pillar leads us oft
Thro' burning sand, thro' torrid heat
To confines, where we faintly catch
Murmuring sounds and perfumes sweet.

The loving Father bids us on
To higher heights and purer air;
The fogs of earth surround us so,
We only see the giants there.

Be ours the faith that naught can daunt;
Be ours the love that naught can chill;
Then shall we onward, upward move,
Obedient to the Heavenly Will.

ROSE B. GODDARD.

ALONG THE KING'S HIGHWAY.

"It is God which worketh in you both to will and to do of His good pleasure." "To will and to do"—to desire and to execute—that is the whole of life. All our life and being, then, is to be according to His good pleasure, made so by the working out of His will in us.

THE TWO TONGUES.

In the second chapter of Acts we read of tongues which spake gracious words of life, so that about three thousand were converted in one day. In the second chapter of James we read of tongues set on fire of hell. With which fire is your tongue connected—that from above or that from below?

DIVINE PHILOSOPHY.

"Make the best of it," is often only an expression of refined fatalism, equivalent to "grin and bear it," but the advice is, nevertheless, well worth following, when the true meaning is extracted from it. Make the best of it! Why, surely, that is what we are to do with every circumstance of life, get all the good out of it that we can. Whether it comes to us in the guise of joy or sorrow, pain or pleasure, by God's grace we can make it over into what shall be for us the highest good, the very best thing possible.

LEARN AND TEACH.

As with the comfort wherewith you have been comforted you are to comfort others, so with the lessons wherewith you have been taught are you to teach others. Keep not locked within your own heart any lesson you may have learned, lest there fall upon you the condemnation of the unprofitable servant who wrapped his talent in a napkin and hid it away.

KNOW THYSELF.

If we need to acquaint ourselves with God to be at peace, we need almost as much to get acquainted with ourselves. In this age of character study and character delineation, that character which it is most essential we should understand is our own. We need to enter into our closet and shut the door, not only to commune with our Father which is in Heaven, but to learn ourselves. Since the man of God is to be thoroughly furnished unto every good work, it is the part of wisdom for him to take account of stock, to see whether he has already acquired any furnishing and to learn how much more he lacks.

THE END OF THE JOURNEY.

"And underneath are the everlasting arms," guiding our footsteps, helping us over hard places, as the feet of a little child are guided over strange and rough ways; and when, the last decline all traveled, our feet slip on the brink of the dark stream, carrying us through the flood until they are set upon the other shore, no more forever to slip, but to walk safely and unweariedly the streets of the Eternal City, to which "the King's Highway" shall most surely lead.

EVERETTE REY.

"A GUDE WORD FOR JESUS CHRIST."

To those who have read that sweet, spiritual book, "Beside the Bonnie Brier Bush," these words will recall that most suggestive sketch, "His Mother's Sermon." The young minister has come to preach his first sermon in the kirk of Drumtrochty, fresh from college and full of enthusiasm, to give such a deliverance as would be expected of a young scholar who had carried off university honors. "He would be careful to say nothing rash, but it was due to himself to state the present position of theological thought, and he might have to quote once or twice from Ewald," so he thought. The sermon, carefully prepared and well rehearsed, lay upon his table ready for the eventful hour. But the minister's good Scotch auntie, who had been to him a mother since his own mother's hand rested upon his head in a parting blessing, was filled with wistful fear. So she pleaded in her plaintive Scottish tongue: "Dinna be angry with me, John, but I'm concerned about the Sabbath, for I've been praying ever since you were called to Drumtrochty that it might be a great day, and that I might see you coming to your people, laddie, with the beauty of the Lord upon you, according to the prophecy. 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.'

"It's not for me to advise you, who am only a simple old woman who knows nothing but her Bible and the catechism, and it's not that I'm afraid for the new views or about your faith, for I aye mind that there's many things the Spirit has still to teach us, and I know well the man that follows Christ will never lose his way in any thicket. But it's the folk, John, I'm anxious about, the flock of sheep the Lord has given you to feed for him. Ye mind, laddie, that they're not clever and learned like what you are, but just plain country folk, each with his own temptation, and all sore thrachled with many cares of this world. They'll need a clear word to comfort their hearts and show them the way everlasting. You'll say what's right, no doubt of that, and everybody will be pleased with you; but Oh, laddie, be sure ye say a gude word for Jesus Christ."

Then the memory of his mother's parting word came to him. He went alone to pray; the sermon upon which he had counted so much found its place, after a struggle, in the flames, and the Saturday spent in communion with God, while his faithful monitor prayed for him in her own upper room, brought the message fresh from heaven that melted the strong hearts of the highlanders in the old kirk, and opened a vision of the face of Jesus to eager listeners.

It is a lesson for Christian teachers and preachers to think upon. The thing men and women "sore trammeled with many worldly cares" need is a "clear word to comfort their hearts and show them the way everlasting," and no man or woman can carry this evangel except it is received directly from the heart of God. Oh, how blessed it is to be truly His messenger! What a poor waste of time and opportunity to think our own thoughts and speak our own words when we are sent to deliver His word! A brilliant brain, a voice of sweetness and compass, a commanding presence are good gifts of God, but they may be offered in the sacrifices of the tabernacle, like the sacrifice of Nadab and Abihu, "with strange fire," and be an abomination to the Lord. But whether with or without natural gifts of commending superiority, always welcome and always blessed are those teachers and preachers who, in the power of the Holy Spirit, speak "a gude word for Jesus Christ."—*The Mail and Express.*

Is anything too hard for the Lord? Genesis xviii. 14.

Our Little Men and Women.

POPPING CORN.

One autumn night, when the wind was high,
And the rain fell in heavy dashes,
A little boy sat by the kitchen fire,
Popping corn in the ashes;
And his sister, a curly-haired child of three,
Sat looking on, just close to his knee.

Pop! pop! and the kernels, one by one,
Came out of the embers flying;
The boy held a long pine stick in his hand,
And kept it busily plying;
He stirred the corn, and it snapped the more,
And faster jumped to a clean-swept floor.

Part of the kernels flew one way,
And a part hopped out the other;
Some flew plump into the sister's lap,
Some under the stool of the brother.
The little girl gathered them in a heap,
And called them "a flock of milk-white sheep."

—*Exchange.*

A SERMONETTE.

In Union There Is Strength.

"A threefold cord is not quickly broken" (Eccl. iv. 12).

Solomon probably never thought that some one would take a rope to illustrate his words. You all see the piece of rope I have in my hand. There are several lessons I wish to teach you by it. We have seen many kinds of cord, from worsted, which is easily broken, to strong rope which holds the ships, or that lowers miners into the mines. All are made about the same.

1. *How Rope is Made.* We find by examining this piece of rope which I hold in my hand that it is made of many parts. First, by unwinding it we find three principal parts; these in turn being unwound are composed of four different parts; separating one of these, we find it is composed of one hundred different parts. How is rope made? First men get together slender thread, which is nothing but fine pieces of hemp, flax, etc. A large number are wound together. Then several more strands are brought together, after which all this formed in one. This process is repeated three times, after which the three thus made are twisted together into the rope. How easily a small piece of flax is broken, but wind one hundred together and it is of course a hundred time stronger. When the three principal strands are wound together we have a rope "not easily broken." Now what lesson am I trying to teach? It is this:

2. *We in life are forming a cord which is not easily broken.* A little unkind act, it may seem extremely small, but a hundred of these little ones would make a strand which would be quite strong. Continue this until you have three principal strands composed of four lesser ones, of one hundred threads each, and children, you have a cord not easily broken.

Take the good deeds of loving acts, and one of these seems small; but take a large number together, and you have formed a rope of love, which will not be easily broken. Now let us name these larger strands. One is Harry, the other is Charlie, and the third is Mary. Harry says: "I am going over there in Mr. J.'s orchard to get some pears." "O! don't," says Mary. "Mamma says we must not take things which do not belong to us." "That's so," says Charlie, "it would be wrong to take them." So Harry says, "Well, I won't go." Now, why doesn't he go? It is because the other two were trying to live rightly, and wanted their brother to do so also, and to keep him from doing wrong these two wound themselves around their weak brother, and thus made him stronger, as well as themselves.

Conclusion.—Children, the thought I wish to have you remember is this: Never mind how small an act may be it goes with many others like it, to form a rope of habit, and that rope is not easily broken, One little thread of goodness or badness is weak and of little strength, but it requires but a little while to form a great rope, which can bind you to good or evil as long as you live. REV. C. J. HARRIS in *Cut Gems.*

In the Northern part of Maine, fifteen miles from the nearest neighbor, is a large and comfortable farm, which, if the wild folk of the woods only knew about it, would indeed be a happy hunting ground; because the farmer who lives there will not allow any bird or beast killed on his property. "There is room enough outside my farm to kill deer," he says, when he is asked his reasons.

Directly in front of his house is a large pond where many people come to fish for trout. A large brook crosses the farmer's land, and last year, by steadfast and persistent endeavor, he secured protection for the fish in that brook for five years. "People would fish in that stream and not take away what they caught. I would see fish lying there in the field, and I made up my mind to stop it," he said.

The first night I came to Parlin Pond a deer came out to the road and followed along beside the carriage for several rods, and then began to feed in a little opening near the woods. The deer seemed to know they are safe here, for nearly every afternoon three or four would come out and feed in the field near the house, and we could go very near without frightening them.

The farmer has many sheep and lambs, and he carries salt to the pasture for them every morning, and often at nightfall he sees the deer at the same place where salt was given to the sheep.

He tells the story of a hunter who came to his house one autumn to kill a deer; and when he found that the farmer would not have them killed on his farm he was anxious to go farther on, so the farmer harnessed a horse to take him to Moose River. As they drove along they saw a deer feeding near the edge of the wood; it lifted its graceful head and came down within a few feet of the carriage, walking along and watching the men with its beautiful, trustful eyes.

"Why don't you shoot?" asked the farmer. "You want to kill a deer, and you will never have so good a chance again."

"Shoot that deer!" responded the hunter. I wouldn't hurt it for a thousand dollars! The man who would shoot a creature like that would be a villain."

This pleased the farmer very much, and it is one of the stories he likes to tell.—*Our Dumb Animals.*

Some of the most substantial and necessary acquirements are the least showy. In improving our own minds or teaching others, we must not estimate knowledge by its availability for the purposes of ostentation. That sensible old Roman Quintilian, remarks: "The higher and lighter parts of buildings are visible; their foundations are out of sight."

Torturing Disfiguring
SKIN DISEASES
Instantly
RELIEVED
by
CUTICURA
the
GREAT
SKIN CURE

Sold throughout the world. British depot: F. NEWBERY & SONS, 1, King Edward-st., London. POTTER DRUG & CHEM. CORP., Sole Props., Boston, U. S. A.

Communications should, be addressed to Miss Evelyn Howard Browne, Highland Park, Oakland.

A LOST BATTLE.

AN ALLEGORY.

(CONCLUDED.)

When he recovered speech, his first words were against his followers, who had not effectually put an end to practices so disastrous to their cause. There was such a babel of angry tumult for some time that I feared I must leave them and so lose the final discussion. But presently the conversation became orderly enough for me to catch its significance.

"It shall not, it must not go on. United are they? Sow discords among them. Plant seeds of suspicion in their hearts. Create a spirit of rivalry. Provoke discussion on non-essential points. Set their tongues at work. Scatter yourselves among them, aye, I will go myself. Meet me here at the dark of the moon to report progress. You are dismissed."

I hurried home, determined to be present and hear the end of this malicious plot. On the appointed night, I arrived so early that I could watch them as they came, and found that these little creatures, instead of being in the place of the nettle stings, as I at first thought, carried them away as their wands of office and instruments of torture. When all were seated, their Prince asked:

"What report bring you this time? Better than before, I trust."

My Lord Hate Good, who had before given the account of the formidable organization, which the spirits of evil so much dread, was called upon for his account of their latest struggle, directed especially against these forces. He stepped forward in sight of all, and fixing his eyes upon his chief, answered slowly, and as with an effort:

"Lost, your Highness, all is lost."

"What, lost! Not our latest effort, which must surely succeed! I never knew it to fail. You have been faithless. You have not plied your arts assiduously enough. What have you been doing, that it has not succeeded?"

Lord Hate Good's eyes flashed fire. Their teaching had not been such as to make them receive disapprobation with meekness. But he continued his narrative.

"All means have been employed, your Highness; but these children of the King have seen this danger and guarded against it. They have pledged themselves not to speak evil of one another. There is a bond of sympathy and love which keeps them all very close together."

"Yes, your Highness," spoke another, "it is even so. I wove my spell about one of the King's Daughters, and had forced to the tip of her tongue malicious words against another, when she recollected herself, and the mystic words 'Silent Ten' * broke the spell."

"And I," said another, "drew one on to say the words which I had poisoned; but she wept over it in secret, and made reparation as far as possible, so that I lost almost more than I gained. On her lips also I heard the words 'Silent Ten,' but knew not what they meant."

"Nothing can be done with the King's Daughters," said Lord Hate Good, "so long as they 'confess their faults one to another, and pray one for another,' and talk freely of the things of the Kingdom."

"Can nothing be done?" asked the Prince. "Remember, our kingdom is at stake."

"Nothing, so long as they remain united and rule their tongues."

"And will they do that?"

"I fear they will, though we will not give them up."

"But what of the other points, if this has failed? Can they not be touched by a spirit of discord, or rivalry? Strange, strange, if all your arts have failed. Are they thus to escape us? I swear they shall not, if there is any way of reaching them. What say you, my Lord Hate Good, are they invulnerable?"

"Nay, your Highness, they do not claim that. If they did, they would be in our power; for their King himself told them that if any claimed to be perfect, they were deceiving themselves and had not the truth. It is because they know their faults and strive to overcome them, taking heed to all the King says, that they are so hard to reach."

"You spoke of work, however," the Prince continued. "Cannot they be made to work in rivalry?"

Lord Hate Good sadly shook his head. "That also has been tried, your Highness, and failed. Rather do they rejoice in what others do, and strive to help it on. Their only object is to advance the King's interests, and they seem not to care how or by whom it is done. The spirit of love and friendly interest among them is marvelous in our eyes."

Another fit of rage rendered the Prince helpless and speechless, and I hurried home, believing I had heard all that was necessary. But I thanked the King for what I had heard, and thought it wise to warn His children of the plans of their enemies, in spite of so much that was encouraging.–EVERETTE REY in *The Silver Cross*.

*Some circles of King's Daughters have a "Silent Ten" with the motto, "Speak not evil one of another."

It Stands at the Head
"DOMESTIC"
THE LIGHT RUNNING
Pre-eminently the Sewing Machine for Family Use.
Don't Fail to See It.
J. W. Evans,
1021 Market St.
South side near Sixth Street

Church News.

[Continued from Page 8.]

late of Penna, has entered heartily into the work with this church, and from such excellent preaching and earnest pastoral labors as the church receives, we expect it will build up so rapidly as to very soon be self-sustaining.

DALLAS--This church has been blessed with preaching services with a good degree of regularity since their former pastor left. Rev. G. H. Whiteman has accepted the call to this church and is already on the field. He seems to have the work at heart, and has won the hearts of the people and they are hopeful of brighter days. The great need here, as elsewhere, is an outpouring of the Holy Spirit.

NEWBERG—We rejoice that "Father Gay" as we love to call him, is entering upon another year in this field. Although a third place has been added, yet we know he will do justice to all, in the pulpit and out of it. Although over "three score years and ten" yet he will do more work than many of your young men.

WOODBURN--We are hoping that the Rev. T. Bruilette will accept the hearty and unanimous invitation accorded him to serve this church, and Gervais; for he is specially adapted to the work. The families on French Prairie will have their spiritual wants attended to, which has not been possible in the past.

[Continued on Page 20.]

Christian Endeavor.

TOPIC FOR SUNDAY, NOVEMBER 17:

Rejecting Christ; the Consequences: Matt. x. 11-15, 32, 33.

It is the Son of God who calls men to repentance, with the promise of eternal life to all who will obey; and just as the sacred dignity of His person heightens the value of the offer, so does it intensify its claim upon our attention, and, above all, it admonishes us in solemn tones, of the terrible consequences that must result from disobedience. . . . It is not always—perhaps not most frequently -- by deliberately rejecting Christ that men fail of eternal life, but because they are inattentive, being occupied and their thoughts engrossed by other things than the calls of God and the interests of the soul, so that these things are allowed to slip away, or to fade out of their minds. And they who delay the present duty, and defer it to the uncertain future, with an indefinite purpose to return to it at "a convenient season," usually incur all the dreaded results of finally neglecting these highest interests of the soul.—*Daniel Curry, D.D.*

Christ said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." You may see many countries, but there is one country—the land of Beulah, which John Bunyan saw in vision—you shall never behold unless you are born again, regenerated by Christ. . . . You may hear the songs of Zion which are sung here; but one song—that of Moses and the Lamb—the uncircumcised ear shall never hear; its melody will only gladden the ear of those who have been born again. You may look upon the beautiful mansions of earth; but bear in mind, the mansions which Christ has gone to prepare you shall never see unless you are born again. . . . You may see ten thousand beautiful things in this world; but the city that Abraham caught a glimpse of—and from that time became a pilgrim and sojourner—you shall never see unless you are born again. You may often be invited to marriage feasts here; but you will never attend the marriage supper of the Lamb unless you are born again.—*D. L. Moody.*

If men refuse the light of God's truth, they will be given over to the darkness of spiritual delusion. The Word of God and human history unite in declaring that he who does not become God's free servant will, in some form, be enslaved by Satan.—*From Record of Christian Work.*

The consequences: "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Thus man's folly will be spread before the angels and the man himself be denied admission into the house of many mansions. This is a side of truth that we are in some danger of minimizing. It should not be so. God most surely rewards those that keep His laws, and just as surely punishes those that break them. The Judge of all the earth will do right, but that cannot mean that he will mete out the same measure to the law-keeper and the law-breaker. Let us be careful not to hide this truth beneath a veil of sentiment. Cain, caught red-handed, must carry the brand upon his brow. Sodom, self-doomed by its own corruption, must perish in the fire. The Jew, forsaking the fountain of living water, must die of thirst. Judas, having wilfully gone out into the night, must go to his own place.

The consequences of rejecting Christ are unspeakably awful. One naturally shrinks from discoursing upon a theme of such solemn and dreadful import. Yet the truth must be told. "The wages of sin is death." "He that believeth not shall be damned." To the rejecters of Christ we are told that the Judge at the last assize will say, "Depart from me, ye cursed." What awful words! How charged with vengeance! They open up the dread prospect of an eternal exile from God and heaven. The sentence, "Depart from me," is one that excludes forever the sinner from the presence of a holy God, and from entrance into a holy heaven. "Ye cursed," —what a character, and what a doom! Sin brings a curse, and, unless that curse be washed away by the blood of Christ, it clings to the sinner forever. Hence, all that reject Christ are accursed. God himself pronounces them accursed; the Savior that died for them pronounces them accursed. Blessings were once offered to them, but they preferred curses, and such must be their portion forever. Each brought this ruin upon his own head, and thus he is self-accursed. God only pronounces upon him a state that he has himself chosen. He is accursed by the law, which he has broken; by the Gospel, which he has rejected; and by his own conscience, which ratifies the sentence of the Judge as equitable and just.

Thank God that the day of retribution is not yet. Opportunity to accept Christ is still ours.

REV. W. K. CHAPLIN.

JUNIOR CORNER.

TOPIC FOR WEEK BEGINNING NOVEMBER 17TH—HOW CAN WE CONTROL OUR TEMPERS? PROVERBS xvi. 5, 18, 24, 32.

REV. BARTON W. PERRY.

It is one thing to know how to control our temper, but a much more difficult task to put that knowledge into practice at all times and on all occasions. But Juniors, and this you may keep as a secret, it is as difficult for Seniors, even elders and ministers, to always put this knowledge into practice as it is for us who are in the Junior Society.

It appears from our Scripture lesson, verse 5, and also 18, that pride is one main reason why we cannot control our temper. The New Testament word for pride, and as used among the old writers, means empty. That brings us to this, that when we get angry, it is largely a result of pride in some form, and that pride comes from an empty spot in our heads. If we will remember this, we will be ashamed to show that we have an empty place in our brains, and thus will be able to control our temper.

Verse 24 gives another aid to help control tempers. The honey-comb is sweet, and so are pleasant words. There is a story that the working bees of a certain hive reported to the queen bee one evening that several boys had called upon them that day. "And what did you say when the boys spoke to you?" asked the queen. "We gave them a pointed reply." Let us all endeavor to keep the sting out of our conversation. Pleasant words will be a great aid in the control of our temper.

In verse 32 we have a good proverb from the wise man Solomon. Boys and girls are full of life, quick of tongue, and fleet of foot, but to be slow in anger is better than to be mighty. It was in Poor Richard's Almanac that we ought to count ten if angry, or one hundred if very angry, before making reply. Poor Richard (please find out the true name of Poor Richard) undoubtedly based his proverb on this verse of our lesson.

If we are slow to anger, perhaps counting ten or more, and recalling that anger comes from pride, or in other words, from an empty spot in the head, we will be able, as a general thing, to control our temper.

One more important aid is to pray to Jesus when we are tempted to be angry. If Juniors will live up to the pledge, to read the Bible and pray every day, we believe that ere long they will be able to control their tempers. Let us, as Juniors, give ourselves to Jesus, and try to live as happy and pleasant as He would like to have us. He asked for the children to be brought unto Him, for of such is the Kingdom of Heaven. But in Heaven there is no pride, no anger, no sin. As Juniors may we try to make Heaven here on earth.

Literature of the Day.

All books and magazines received will be acknowledged promptly. Any extended notice will be at the option of the Literary Editor.

"Report of trained Rescue Volunteers - Spring class 1895." Rescue Workers' Training School, Col. Henry H. Hadley, superintendent.

This school is in connection with St. Bartholomew's Rescue Mission. It fits the students or "Rescue Volunteers" for work among the non-church-going public, especially as the report says, "among those who have fallen through drink and accompanying vices." During the term of study the volunteers dwell in the midst of the people they aim to reach, thus studying the life of the fallen districts, learning the need of the wretched and degraded, and observing their temptations and habits. Christians of all denominations are fitted for this service, provided they are so filled with the Holy Spirit as not to have the spirit of criticism and "can control their tempers." We have read the report with intense interest. What miracle of olden days can more attest God's power than the change wrought in "the Colonel"! No one can look at his present photograph, which represents a dignified and handsome gentleman, and read the account of his condition eight years ago and then say "the days of miracles are over."

The great advantage of a school in connection with St. Bartholomew's Rescue Mission, and the privilege to visit and work with the old Jerry McAuley Water Street Mission, whose superintendent is one of the instructors of the school, and occasional lectures from the superintendents of the other important missions in New York, and life on the East Side, where the habits of its varied and teeming multitudes may be observed, cannot be overestimated.

Applications or letters requiring further information should be sent to Col. Henry H. Hadley, Superintendent of St. Bartholomew's Rescue Mission, 205–207 East 42d street, near 3d avenue, New York city.

"*Our Common Speech*," by Gilbert M. Tucker, is an excellently written work, dealing with the use of English. There are six chapters, each an essay in itself, replete with interesting and valuable information, undoubtedly obtained with laborious research. The object of the work is to point out the words in the English language it is advisable to avoid in order to be as nearly as possibly a purist. Words are compared to tools and the suggestions thrown out that as tools we should prefer utility rather than beauty or polish. Considerable space is devoted to a generous criticism of our modern dictionaries. The English used for the revised addition of the New Testament, is given some attention, and the author speaks very distinctly concerning the too liberal use of literal translations and the introduction of words, which having at the present day outgrown their primitive meaning, convey an entirely different idea to the modern reader. The telegraph used largely by the newspapers for the transmission of dispatches, is spoken of as being an important factor in the corruption of pure English. To an ordinary student of our language, this book is of much value, not alone for its criticism, but for the helpful hints scattered throughout its pages, and to the philologist it should prove a welcome addition to the many works bearing on that interesting study. Published by Dodd, Mead & Co., New York. $1.25.

"Miss Grace of All Souls." By William Edward Tirebuck. This novel is founded on the rather hackneyed theme of the struggle between labor and capital, in one of the interior English counties. Miss Grace, the heroine, is the daughter of a worldly-minded clergyman, the rector of All Souls. Her eyes are gradually opened to the sufferings of the miners and the injustice of their employers. The inevitable strike takes place—much misery and distress is developed—but of course there is a satisfactory ending. We apologize for the "of course" however; frequently the endings of these novels of social life are as sad as the prolonged wail of their keynotes. Grace's character is clearly drawn. Nance, the little mother, is quite amusing, but we think her sayings and doings could be shortened to advantage. We understand that Mr. Tirebuck was early associated with Mr. Hall Caine in the literary movements of the day, and great things are expected of him. He has individuality and force, but oh! for a little cheerful forgetting of the submerged tenth * * * *in novels!*

Dodd, Mead & Company, Fifth avenue and Twenty-first street, New York. Cloth, $1.25.

"Hugh Pennock" by Helen B. Williams. This is the story of a fatherless boy who tries to make his way in the world. At first trusting entirely in his own strength, he makes wretched moral failures. Through bitter lessons, he learns finally to distrust himself and seek higher guidance and then comes victory.

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.
F. J. CHENEY & CO., Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.
West & Truax, Wholesale druggists, Toledo, O.
Walding, Kinnan & Marvin, Wholesale druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.
Hall's Family Pills are the best.

"Pearl glass" and "pearl top" are the best in the world, but good for nothing unless you get the right shape and size for your lamp. You want the "Index to Chimneys"—free.

Write Geo A Macbeth Co, Pittsburgh, Pa, maker of tough glass.

Something New for Christmas!

Not to take the place of the Christmas Tree! By no means. But to furnish a magnificent entertainment in connection with it. The best Christmas stories in English literature illustrated by life-model pictures. Santa Claus and St. Nicholas brought into dazzling light on the screen by our wonderful lanterns.

Complete outfits $50 up; sold on easy instalments, and slides rented. Do you want to know more about this? Then write to

RILEY BROTHERS,
Branches: 16 Beekman St., New York.
BOSTON, 244 Washington St. CHICAGO: 196 La Salle St. KANSAS CITY (Mo.): 515 East 14th St. MINNEAPOLIS: 1564 Hennepin Ave. CHATTANOOGA: 708 Market St. SAN FRANCISCO: 430 Kearny St. PORTLAND: 411 Couch St.

PRESBYTERIANS VISITING SAN FRANCISCO and desiring homelike entertainment, can find it at "THE GRAYSON," 826 and 828 Powell St. corner Sacramento, at moderate charges.
J.G. CHOWN, Proprietor

ORDER YOUR COAL
FROM
James Cantley
960 Howard St., San Francisco.
All kinds, best quality, lowest prices, careful service. Prompt delivery in any quantity to any part of the city.
Telephone—South 458.

FITS CURED
(*From U. S. Journal of Medicine.*)
Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P.O. and Express address. We advise anyone wishing a cure to address, Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

This is a safe book to put in Sunday-schools (Price $1.10) and to the same class belongs,

"Dorothy and Her Ships," by Mary Hubbard Howell, 90 cents; a pretty study of a little maiden's efforts to take care of her mother and brother. She proves by her brave and useful life that "Even a child maketh himself known by his doings, whether his work be pure and whether it be right." Both published by The American Sunday-school Union 1122 Chestnut street, Philadelphia.

BOOKS RECEIVED.

"The Development of Modern Religious Thought, Especially in Germany." By Edwin Stutely Carr, A. M., D. B. Boston and Chicago. Congregational Sunday-school & Publishing Society. Cloth, $1.00.

"Stories of the Wagner Operas." By Miss H. A. Guerber. With portrait of Wagner and eleven full page illustrations. Dodd, Mead & Co. Fifth Ave. and Twenty-first st., New York. Cloth, $1.50.

CHURCH NEWS.

Continued from Page 17.

Rev. G. H. Whiteman is to be addressed hereafter at Dallas, Oregon.

Rev. R. F. Coyle, D.D., went to Portland last week to preach the sermon at the installation of Rev. Mr. Hill over the First Church.

TURNER AND PLEASANT GROVE.—We are indebted to Iowa for a very efficient supply for this field. The church has invited the Rev. W. M. Robinson, and he has taken charge of the work. He is a good solid preacher, an excellent pastor, and he is a valuable presbyter; as such he will be an acquisition to the Presbytery.

ZENA AND MCCOY.—At an adjourned meeting of the Willamette Presbytery, recently held, Rev. A. Robinson requested to have the pastoral relation between himself and those churches dissolved. In the request the churches reluctantly concurred. The Presbytery hesitated to give its consent, but as Mr. Robinson, for family reasons, urged the request it was granted, trusting that he may soon find a suitable sphere.

WILLAMETTE PRESBYTERY.—An adjourned meeting of the Presbytery of the Willamette was held at Albany on Tuesday, October 29, at 2 P. M. The name of J. E. Snyder was enrolled. Rev. W. M. Robinson was received by letter from the Presbytery of Sioux City. Rev. S. A. George, from the Presbytery of Shenango has entered upon the work within the bounds of the Presbytery, and his name was ordered enrolled as soon as his letter is received. Rev. T. J. Edmunds was granted permission to labor without the bounds of the Presbytery. Rev. A. Robinson resigned the pastorate of the Zena and McCoy Churches and was granted permission to labor without the bounds of the Presbytery. Presbytery then adjourned.

SALEM, OREGON.—Our Men's League reorganized for the fall and winter campaign last week by electing new officers and appointing new committees and putting the machinery in order for efficient work. Dr. F. L. Taylor, P. H. Raymond and J. H. Moir were elected chairman, vice chairman and secretary, respectively. A congregational meeting was held on the evening of the 28th to fill a vacancy in the Board of Trustees, and Mrs. James Martin, wife of the clerk of our session was chosen, and our church now has the distinction (among Presbyterian churches at least so far as the writer knows) of having honored a lady with a church office. The Ladies' Aid Society of our church has for years been an important factor in its material as well as its spiritual interests, and the male members of the congregation thought that this mark of distinction to one of its members was justly due. Rev. Wm. Robinson of Inwood, Iowa, has accepted a call to the Presbyterian Church at Turner in this Presbytery, and arrived with his wife some three weeks ago. Mr. Robinson married his wife here a year ago, and the many friends of Mrs. Robinson (then Mrs. Singleton) will be glad that she has returned to Oregon, and the church at Turner are to be congratulated on securing such faithful and efficient Christian workers.

PORTLAND, CALVARY.—On Wednesday evening, 30th ult., a reception was given in the church parlors to the pastor, Rev. John Morrison and Mrs. Morrison. The occasion was a welcome to Mrs. Morrison who has just returned after a visit to the East of several months. There was a large gathering of the members of the congregation and other friends. A short program consisting of piano duets by Mrs. Fabian Byerley and Mr. Ralf Hoyt, and two contralto solos by Mrs. Amadee M. Smith was very much enjoyed. The girls from the Chinese Home also sang two pieces and their appearance on the platform so clean and neatly dressed in their foreign costume was quite a feature of the evening. The warmth of the reception to the pastor and his wife was significant of the esteem in which they are held by the congregation both for their own and their work's sake.

A COUGH, COLD OR SORE THROAT requires immediate attention. "*Brown's Bronchial Troches*," will invariably give relief. 25c a box.

KEEP IN MIND—

SOUTHERN PACIFIC COMPANY
SUNSET OGDEN & SHASTA ROUTES

THE

SUNSET LIMITED

For the Season of 1895-96,
WILL RUN
SEMI-WEEKLY
BETWEEN
San Francisco, Los Angeles and New Orleans,
OVER THE GREAT
SUNSET ROUTE
LEAVING SAN FRANCISCO
Tuesdays and Saturdays
From Tuesday, Nov. 5th, 1895.

The most complete, modern, elegantly equipped and perfectly arranged Vestibuled Transcontinental Train in America. New Equipment, especially designed and built for this service. Nothing spared to assure **Perfect Comfort** and the highest degree of **Entertainment** obtainable **While Traveling.**

Direct connections in New Orleans for all Eastern Points. Quick time. Only one change.

CONNECTICUT
Fire Insurance Company
of Hartford

ASSETS - - $3,000,000.

ROYAL EXCHANGE ASSURANCE
of London

(ESTABLISHED, 1720)

ASSETS - - - $20,000,000.

ROBERT DICKSON, Manager.

N. W. Cor. MONTGOMERY and SACRAMENTO Sts., San Francisco

OCCIDENTAL HOTEL
SAN FRANCISCO.

W. B. Hooper - - Lessee

A Quiet Home for Families.

POPULAR LECTURES.

First extension course of popular lectures by the faculty of the San Francisco Theological Seminary and city pastors under the auspices of the Young People's Association of the San Francisco Presbytery, 1895–1896.

Officers: President, Rev. H. N. Bevier; Vice President, Warren M. Poorman; Recording Secretary, Miss Carrie L. Morton; Corresponding Secretary, Miss Mattie Dunn; Treasurer, Wm. Gloeckner.

CONSTITUTION.

Preamble: That the work of the Young People's Societies connected with the churches of the Presbytery of San Francisco may be made more effective, and that a better and more practical interpretation may be given to the Scripture injunction, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus," these societies do hereby associate themselves together.

CONSTITUTION:

ART. 1. This organization shall be called the Young People's Association of the Presbytery of San Francisco.

ART. 2. *The object* of this Association shall be to promote and extend the special work of Young People's Societies within the bounds of Presbytery, and to engage in such missionary or philanthropic enterprises as may from time to time be determined upon. It shall also seek to advance the cause of Presbyterianism by such plans and methods as shall best conduce to that end.

ART. 3. *Membership.* All Societies of Young People in Churches, Missions, or Sabbath-schools belonging to the Presbytery of San Francisco, are eligible to membership. These societies may become members by reporting their names to the Secretary of the Association.

ART. 4. *Officers.* The officers of this Association shall be a president, vice president, recording secretay, corresponding secretary, and treasurer They shall hold office for one year from date of their election or until their successors are elected.

ART. 5. *Executive Committee.* There shall be an Executive Committee consisting of one member from each church in the Presbytery, represented in the Association—each officer of the Association being the recognized representative from the church of which he is a member.

It shall be the duty of this Committee to act in concert with the Presbytery's Committee on Young People's Societies, arrange for all regular or special meetings of the Association, and perform such other duties as are usually incumbent upon such committees.

ART. 6. *Annual Meeting.* The Annual Meeting of the Association shall be held on the first Monday evening of February, when officers and an Executive Committee shall be elected for the ensuing year, reports presented, and any regular or special business transacted.

ART. 7. *Meetings.* Regular meetings of the Association shall be held on the first Monday evening of February and August. Special meetings may be called at the discretion of the Executive Committee; it shall also arrange for a meeting of the Association with the Presbytery of San Francisco, at least once a year.

ART. 8. This organization is not independent but is part of the church, and its constitution subject to approval of the Presbytery of San Francisco.

ART. 9. This constitution shall not be altered or amended except by vote of a majority of members present at a regular or special meeting of the Association. Notice of proposed change or amendment shall be given with notice of meeting at which the same is to be considered.

THE EXTENSION COURSE.

This is the first Popular Theological Extension Course given on the Coast.

It has been arranged for the instruction and entertainment of the young people of the societies of the Presbytery and their friends, and is given by the lecturers free of charge.

The aim and objects of this course are:

1. To bring the treasures of Biblical study and theological learning into closer living touch with the young minds of the church, and thus increase the desire for reading and investigation in these important subjects.

2. The instruction and entertainment of Christian Endeavorers, Missionary Workers, King's Daughters, Boys of the Boys' Brigades, and others in the fundamental principles of the Presbyterian faith, in its history, doctrine, polity and government, as also to voice the message of our church to the thought and life of the age in which we live.

3. The increase of Presbyterian zeal and enthusiasm by a review of the inspiring records of Presbyterian achievement, and by fresh glances at the system of faith and ecclesiastical government which we represent.

4. The binding of all together in closer ties of love and consecration, as well as more loyal and persistent efforts

EVERY FAMILY SHOULD KNOW THAT

PERRY DAVIS' VEGETABLE PAIN-KILLER

is a very remarkable remedy, both for INTERNAL and EXTERNAL use, and wonderful in its quick action to relieve distress.

Pain-Killer is a sure cure for Sore Throat, Coughs, Chills, Diarrhœa, Dysentery, Cramps, Cholera, *and all Bowel Complaints.*

Pain-Killer IS THE BEST remedy known for Sea Sickness, Sick Headache, Pain in the Back or Side, Rheumatism and Neuralgia.

Pain-Killer is *unquestionably* the BEST LINIMENT MADE. It brings *speedy and permanent relief* in all cases of Bruises, Cuts, Sprains, Severe Burns, &c.

Pain-Killer is the well tried and trusted friend of the Mechanic, Farmer, Planter, Sailor, and in fact all classes wanting a medicine always at hand, and *safe to use* internally or externally with certainty of relief.

IS RECOMMENDED

By *Physicians*, by *Missionaries*, by *Ministers*, by *Mechanics*, by *Nurses in Hospitals.*

BY EVERYBODY.

Pain-Killer is a Medicine Chest in itself, and few vessels leave port without a supply of it.

☞ No family can afford to be without this invaluable remedy in the house. Its price brings it within the reach of all, and it will annually save many times its cost in doctors' bills.

Beware of imitations. Take none but the genuine "PERRY DAVIS."

THE GREAT

Family Medicine of the Age.

Taken Internally, It Cures

Diarrhœa, Cramp, and Pain in the Stomach, Sore Throat, Sudden Colds, Coughs, &c., &c.

Used Externally, It Cures

Cuts, Bruises, Burns, Scalds, Sprains, Toothache, Pain in the Face, Neuralgia, Rheumatism, Frosted Feet.

No article ever attained to such unbounded popularity.—*Salem Observer.*

An article of great merit and virtue.—*Cinn. Nonpareil.*

We can bear testimony to the efficacy of the Pain-Killer. We have seen its magic effects in soothing the severest pain, and know it to be a good article.—*Cincinnati Dispatch.*

A speedy cure for pain—no family should be without it.—*Montreal Transcript.*

Nothing has yet surpassed the Pain-Killer, which is the most valuable family medicine now in use.—*Tenn. Organ.*

It has real merit; as a means of removing pain, no medicine has acquired a reputation equal to Perry Davis' Pain-Killer.—*Newport (Ky.) Daily News.*

It is really a valuable medicine—it is used by many Physicians.—*Boston Traveller.*

Beware of imitations, buy only the genuine made by "PERRY DAVIS." Sold everywhere, large bottles, 25 and 50c.

ECOLE SEVIGNE

1518-20 Clay Street, San Francisco.

A FRENCH ACADEMY; with classes of all grades from the *Classe Enfantine* to a course of French Literature connected with a home open only to a limited number of select boarders, giving them an opportunity to acquire as perfect a practice of the French language, as they would abroad, and without leaving this country. Competent Teachers. Course of French Literature, by Rev. E. J. Dupuy, B. A., University of France. For terms, apply to Mme. Marie Marshall, ex-Principal South Cosmopolitan School, 1520 Clay street, between Hyde and Larkin.

for the conversion of the world.

When and where. The lectures will be given (usually) on the last Tuesday evening of each month beginning with October and at the places hereinafter named unless for special reasons a change shall be found necessary, when notice will be given from the pulpits.

The Lectures: November 26th at 8 P. M. in Howard Church. New Testament Literature or "The Formation of the New Testament Canon," by Professor John H. Kerr, of the San Francisco Theological Seminary, author of a popular work on "Introduction to the New Testament."

A NEW DEPARTURE.

The Southern Presbyterian University, Clarksville, Tennessee, is making a new departure in ministerial training. Believing that more of its theological students will consecrate themselves to the Lord's work in our destitute regions and frontier fields if the condition and demands of these are set fully before them, and that even if this end is not accomplished, more of them will go into settled churches with a determination to press the claims of this department of the church's work, the authorities of the University have arranged for a most thorough and practical course of lectures and instruction on the history, condition and needs of the five Synods which own and control the University, showing their destitutions, demands, the work being done, or most imperatively calling for men. The course will be continued through the year, and will be conducted under the charge of the Professor of Practical Theology and Missions, Dr. Whaling. Able men, chosen for their recognized familiarity with the subject and interest and activity in the work, have been invited from the several Synods to present the subject practically, in as many lectures from each one as may be needful, using maps of the Presbyteries and Synods and other materials which will bring the matter home and leave the students with the fullest and most accurate information. The first course of lectures will be on the Synod of Alabama, and will be delivered by Ruling Elder Joseph Hardie, of Birmington, November 13th and 14th.

It is believed that this new effort will meet a long-felt want in ministerial training, and that God's blessing will rest upon it. It is not intended to lessen in any way the students' present great interest and activity in Foreign Missions, but to [illegible]

Out of sorts

—and no wonder. Think of the condition of those poor women who have to wash clothes and clean house in the old-fashioned way. They're tired, vexed, discouraged, out of sorts, with aching backs and aching hearts.

They must be out of their wits. Why don't they use **Pearline?** That is what **every** woman who values her health and strength is coming to. And they're coming to it now, faster than ever. Every day, **Pearline's** fame grows and its patrons increase in number. Hundreds of millions of packages have been used by bright women who want to make washing easy. 481

MILLIONS NOW USE PEARLINE

San Francisco Business College

—AND—

School of Shorthand & Typewriting

1236 MARKET STREET.

We teach young people how to do business for themselves, how to keep books, and fit them as first-class Stenographers.

Typewriting and Mimeograph Work Done at Reasonable Rate

DAY AND EVENING SESSIONS.

J. A. WILES. C. E. HOWARD

Shift The Load

that is bearing you down to an outside support. Restore the misplaced organs to their natural position and keep them there—cure female diseases and other internal derangements by wearing the

NATURAL BODY BRACE.

It puts a stop to back ache, abdominal weight or weakness, stooping shoulders or weak lungs, fatigue after trifling exertion, "goneness" in pit of stomach, etc. Best references and testimonials.

Write for our Illustrated treatise, free.

NATURAL BODY BRACE CO., Box 161, Salina, Kansas.

PRESBYTERIAN

BOOK + DEPOSITORY

WESTMINSTER LESSON HELPS

JUST ISSUED "ISLANDS OF THE PACIFIC"

A Book for Public and Private Libraries.

American Tract Society

735 Market Street, San Francisco

regions in our own land which call for as great consecration and as faithful service as the foreign field, and to show them where many of our noblest men and women are giving their lives to the service of Christ and doing as great work for Him as the beloved brethren who have gone to distant lands.—*From the Southern Presbyterian.*

LIQUOR ARITHMETIC—OBJECT LESSON.

"Boy at the head of the class, what are we paying for liquor as a nation?"

"$900,000,000 annually."

"Step to the blackboard, my boy. First take a rule and measure this silver dollar. How thick is it?"

"Nearly an eighth of an inch."

"Well, sir, how many of them can you put in an inch."

"Between eight and nine."

"Give the benefit of the doubt; call it nine. How many inches would it require to pile these $900,000,000 in?"

"100,000,000 inches."

"How many feet would that be?"

"8,333,333 feet.

"How many rods is that?"

"505,050 rods."

"How many miles is that?"

"1,578 miles."

"Miles of what?"

"1,578 miles of silver dollars, laid down, packed closely together our national liquor bill would make. This is only one year's grog bill."

Reader, if you need facts about this temperance question, nail that to a post and read it occasionally. It would take ten men with scoop shovels to throw away money as fast as we are wasting it for grog.—*Christian Observer.*

"There hath not failed one word of all His good promise." All who have ever had real dealings with God have ever given the same testimony. See the same word in Josh. xxi. 45. So in Luke xxii. 35, "Lacked ye anything? And they said, Nothing." Whatever darkness may sometimes surround our path, whatever disappointments we may suffer in the shattering of our earthly plans and expectations, we shall all most certainly testify, when we reach the glory, "There hath not failed one word of all His good promise."—*From Record of Christian Work.*

Draw nigh to God and He will draw nigh to thee. James iv. 8.

To him that soweth righteousness shall be a sure reward. Prov. xi. 18.

H. LeB. SMITH

MERCHANT TAILOR

323 Bush Street, San Francisco

Should our customers not see anything in stock to suit their fancy, we will go with them to the wholesale house, where they can get the best selection in the city to choose from.

15 PER CENT DISCOUNT TO CLERGYMEN

A line of Nova Scotia Homespun in stock. Also some genuine hand-spun and hand-wove homespun.

PIPE ORGANS

When in need of a first-class Pipe Organ, warranted fully equal to the best Eastern manufacture or repairing and tuning done, call on or write for testimonials and prices to GEO. N. ANDREWS, Pipe Organ Manufacturer, No. 620 16th Street, Oakland, Cal.

Estimates Cheerfully Furnished.

There's no excuse, you must try it.

QUINA LAROCHE

French National Prize of

16,600 Francs.

THE GREAT

French Tonic

Your Druggist must have it; or else write and give name and address to

E. FOUGERA & CO.,
26-28 North William St., New York.

DENT'S TOOTHACHE GUM

STOPS TOOTHACHE INSTANTLY.

Ask for DENT'S; take no other. Sold everywhere, or by mail 15 cts. C. S. DENT & CO., DETROIT, MICH.

(A Sweet Affair.)

Dent's Corn Gum Cures Corns, Bunions, Warts.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

FAVORABLY KNOWN SINCE 1826. HAVE FURNISHED 25,000 CHURCH, SCHOOL & OTHER BELLS. MENEELY & CO., WEST-TROY, N.Y. PUREST, BEST GENUINE BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

BLYMYER BELLS

CHURCH · SCHOOL · FIRE ALARM

UNLIKE OTHER BELLS · RICHER AND SWEETER TONE

· HEARD FURTHER · MORE DURABLE ·

THE CINCINNATI BELLFOUNDRY CO.

SOLE MANUFACTURERS

JAMES LINFORTH, 57 MARKET ST. · · · · PACIFIC COAST AGENT SAN FRANCISCO CAL.

BLANCARD'S PILLS. IODIDE OF IRON.

ALSO IN SYRUP.

Specially recommended by the medical celebrities of the World for Scrotula, (Tumors, King's Evil), and the early stages of Consumption, Constitutional Weakness, Poorness of the Blood and for stimulating and preserving its regular course.

None Genuine unless signed "BLANCARD."
E. Fougera & Co., N. Y. and all Druggists.

Fred Sowers

TAILOR

Trousers a Specialty.

120 SUTTER ST.
Room 53

San Francisco Theological Seminary

San Anselmo, Marin Co., Cal.

Address all communications to

R. J. TRUMBULL, Business Manager,

419 Sansome Street, San Francisco.

ALL THE WORLD

USES THE

Remington Standard Typewriter

Sterling Excellence commends it to the workers of every Nation.

America, Europe, Asia, Africa and Australia use the Remington extensively.

Perfectly simple, intirely durable, easily operated, and the product of patient ingenuity, long experience and untiring enterprise.

The Public look to the Remington Typewriter for the latest and most practical improvements. It has always furnished them and will continue to do so.

G. G. WICKSON & CO.

3 and 5 Front Street, San Francisco
221 S. Broadway, Los Angeles
141 Front Street, Portland, Or.

YOU HAVE SEEN

POZZONI'S POWDER

advertised for many years, but have you ever tried it?—If not,—you do not know what an **IDEAL COMPLEXION POWDER IS.**

POZZONI'S

besides being an acknowledged beautifier, has many refreshing uses. It prevents chafing, sun-burn, wind-tan, lessens perspiration, etc.; in fact it is a most delicate and desirable protection to the face during hot weather.

It is sold everywhere.

ATLANTIC & PACIFIC RAILROAD.

TRAINS LEAVE FROM AND ARRIVE at Market Street Ferry.

CHICAGO LIMITED.

Leaves every day at 5:30 p. m. carrying Pullman Palace Sleepers and Tourist Sleepers to Chicago via Kansas City without extra change. Annex cars for Denver and St. Louis.

VIA LOS ANGELES.

Trains leave daily at 9:00 a. m. and 5:30 p. m. connecting in Los Angels with solid Trains, Los Angeles to Chicago.

Summer or winter the Santa Fe route is the most comfortable railway, California to the East.

A popular misbelief exists regarding the heat in summer. The heat is not greater than is encountered on even the most northerly line. This is well known to experienced travelers.

The meals at Harvey's Dining-Rooms are an excellent feature of the line.

THE GRAND CANYON OF THE COLORADO can be reached in no other way.

C. H. SPEERS,

Asst. General Passenger Agent,

CHRONICLE BUILDING,

644 Market Street, San Francisco.

THE PENDLETON ACADEMY

PENDLETON, ORE.,

....FOUR DEPARTMENTS....

Kindergarten
Business Course
Music and
Modern Languages and Academic

Buildings extensively repaired. Course of study revised. REV. G. A. McKINLAY, Principal

---

A Special Offer....

For 60 Days

ONE CHASE BROS. PIANO

In each locality at a special price and on special terms. Call or write for catalogue and full explanation. Read what is thought of this splendid piano:

Chase Bros. Piano Co.—GENTLEMEN: I wish to have you know how much pleased I am with the Chase Bros. Pianos. I have seen a great many of them, and so far I have failed to find a poor one. I am especially pleased with the one I purchased of you some eighteen months ago. It combines, in a rare manner, a rich, sweet tone with beautiful singing possibilities, a well-nigh perfect scale and a firm yet lightly responsive action. Indeed, the tone has perceptibly improved since I first received it, and, as it now stands, I would trade it for no upright I ever saw. In my opinion, your piano is an ideal instrument for the salon. Cordially yours, OLIVER W. PIERCE,
Instructor in Piano and Counterpoint,
Wesleyan Conservatory of Music, Delaware, O.

The J. Dewing Company

Second Floor, Flood Building,

SAN FRANCISCO, CAL.

MILLS COLLEGE AND SEMINARY

The oldest Protestant School for Girls on the Pacific Coast. Gives Diplomas and Confers Degrees. Collegiate, Seminary and Preparatory Courses. Rare opportunities offered in Music. One hour's ride from San Francisco. Board and Tuition, per term, $175. Write for Catalogue to Mrs. C. T. MILLS. President, Mills College Post Office, Alameda County, Cal.

Occidental College

Offers superior advantages for both sexes. Moral tone and standard of scholarship exceptionally high.

A Full Corps of Skilled Instructors.

Commodious and well furnished building. Excellent sanitary conditions; healthful and sightly location. Terms for board and tuition reasonable.

Address: **Occidental College,** or REV. E. N. CONDIT, D.D., President, Station B, Los Angeles, Cal

---

IRVING INSTITUTE

BOARDING AND DAY SCHOOL FOR YOUNG LADIES

Nineteenth year. Twenty-five Teachers. Seminary, College preparatory and Normal courses.

Conservatory of Music,

With Eleven Professors, and complete courses for Voice and Instruments.

Primary and Kindergarten department for Children.

Carriage will call

For Illustrated Catalogue Address:

REV. Ed. B. CHURCH, A. M. - - Princ pal

1086 VALENCIA ST., SAN FRANCISCO.

Portland Academy

SEVENTH YEAR

The Academy includes a Primary and Grammar School, a College-fitting School, and a department of advanced work in the Languages, Mathematics, English Literature and Chemistry. For catalogue address

PORTLAND ACADEMY,
191 Eleventh St., Portland, Oregon.

VAN NESS YOUNG -:- -:- LADIES' SEMINARY

1849 JACKSON ST., COR. GOUGH

—Under the Direction and Ownership of—

DR. S. H. WILLEY

Aided by a corps of able and experienced teachers. Numbers in the family limited to twenty-five.